



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

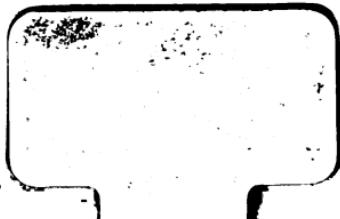
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

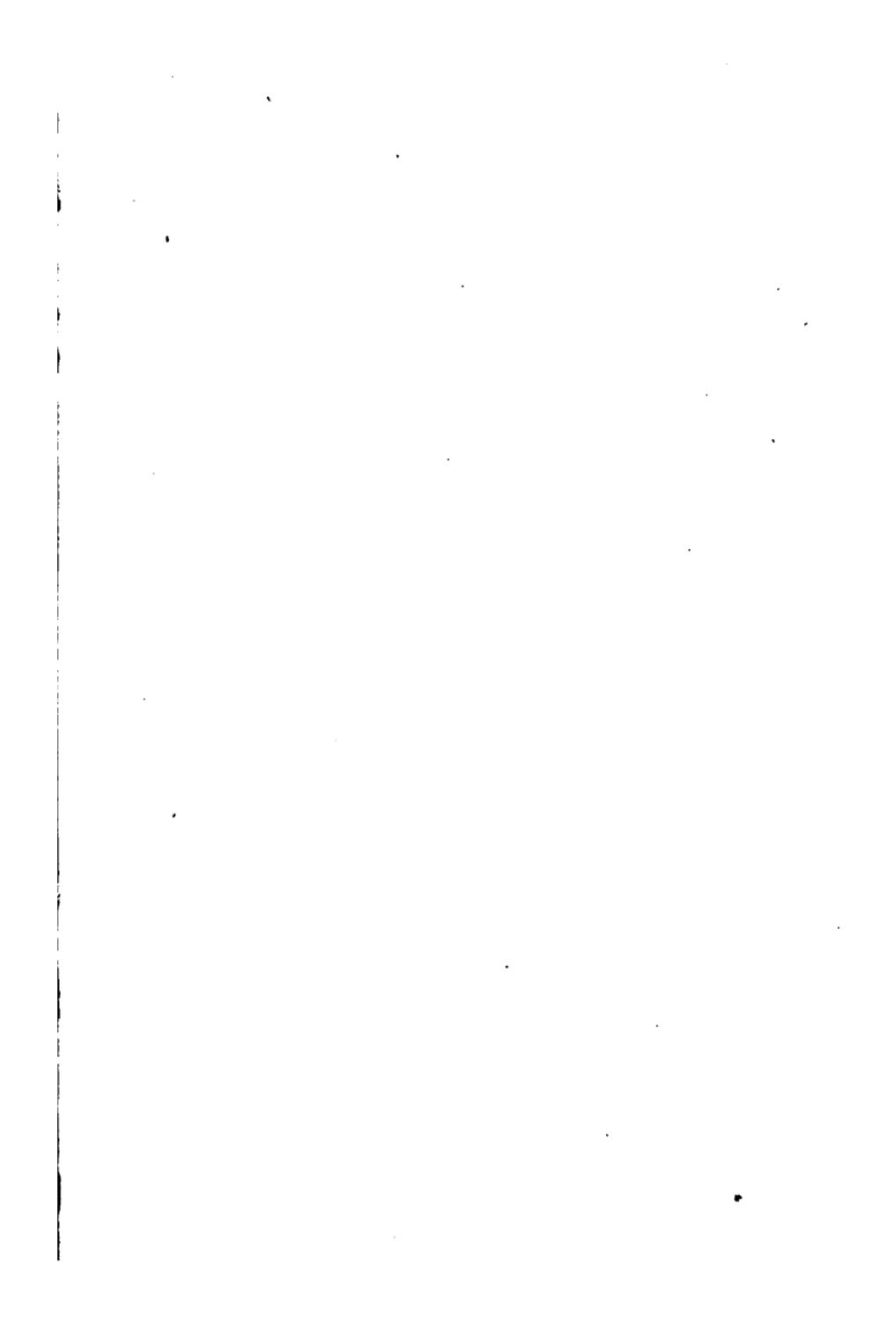
CHAMBERLAIN'S
CAMBRIAN TEXTS
WITH NOTES

ALLEGRIES OR FLOWERS
—
CANTER



600085386-







THE
ALCESTIS OF EURIPIDES.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

THE
ALCESTIS OF EURIPIDES.

With Brief Notes for Young Students.

BY

F. A. PALEY, M.A.

EDITOR OF AESCHYLUS, EURIPIDES, ETC.



CAMBRIDGE:
DEIGHTON, BELL AND CO.
LONDON: WHITTAKER AND CO., G. BELL AND SONS.

1875.

292. 1. 50.



INTRODUCTION.

THIS beautiful play is the earliest of the extant works of Euripides. It was acted B.C. 439, in the archonship of Glaucus (Ol. 85. 2), when the poet carried off the second prize with the tetralogy comprising the "Cressae," the "Alcmaeon at Psophis," the "Telephus," and the "Alcestis." References to the *Telephus* and the *Alcestis* occur in the "Acharnians" of Aristophanes, which was brought out B.C. 425.

The plot of the play turns on the well-known myth of Apollo serving in the guise of a mortal man in the house of Admetus, King of Pherae in Thessaly, and in return for the kindness received from that prince, obtaining from the Fates a release from death for Admetus, on condition of some substitute being found. Upon which (to use the words of Plato, *Sympo.* p. 179 c) "Alcestis so far exceeded Admetus' parents in affection through her love, that she made them appear aliens to their son and related only in name. And in consenting to die for him she was thought both by gods and men to have done so noble a deed, that although many others had performed many honourable exploits, to her almost alone the gods gave this special prerogative, viz. the permission that her soul might return from Hades."

The play is full of highly poetical passages, and has a pathos exceeded perhaps by none. The self-devotion of the wife is well contrasted with the selfishness of the father of Admetus, Pheres, who argues the point with his son, and contends that the senior is by no means bound to die for the junior, or the parent for the son. The plot required,

of course, that Admetus should save his own life at the cost of his wife's, so that we must reconcile as we can the strong affection he shows for her with his preference of his own life to hers. And perhaps we cannot justly say that there is anything really unnatural in the poet's treatment of the subject. It is not given to every one to be a martyr or a hero. Admetus shows (v. 956) his consciousness that he will be ever after taunted as a coward. Perhaps, too, we may say that the life of a prince was fairly regarded in a somewhat higher light than that of a private individual, and that of a man generally as of greater value than that of a woman.

In the midst of his grief for the decease of his wife, Admetus is surprised by the arrival of Hercules, who is on his way to Thrace in the performance of one of his labours. The strong sense which the Greeks had of the duties of hospitality induces the prince to insist on his guest remaining even in a house of mourning. After a somewhat boisterous enjoyment of the banquet, Hercules learns the facts of the case; and to requite his kind host, he lies in wait for the demon Death, and by grappling with him recovers Alcestis from his grasp. At first he conceals the real nature of the service, and merely asks permission to leave under the care of Admetus a woman whom he pretends that he has won as a prize in a contest.

The myth is capable of a plausible explanation. Apollo, as the sun-god, was supposed to visit the earth when he descended from the sky in the far west. Thus, according to a well-known Indian (and indeed Egyptian) doctrine, the god was believed to have taken a human form. Hercules himself is a sun-god, but in the different attribute of the all-powerful benefactor and preserver of mankind.

The character of Alcestis shows a calm resignation, a motherly and conjugal love, and a faith in the reward of a well-spent life hereafter that is only equalled by the aspiration of Socrates in the *Phaedo*. The affection of Admetus too is as deep as sincere, and his despair on entering his deserted mansion after the funeral (985—961) is most touchingly described.

The style of the play is generally simple, and the versifying is of a less artificial kind than in many of the later plays. It has been thought by some to partake of the character of a tragi-comedy, the representative of the satyric drama which usually followed a “trilogy” of three continuous and connected tragedies. In whatever light it is viewed, it is a very fine play, though to modern readers the rhetorical arguments and quibbles may seem to savour of affectation. Euripides was called by Aristophanes (*Pac.* 534) *ποιητὴς ῥηματῶν δικαιοκῶν*, but the fault lay perhaps rather in the taste of the audience than in the special predilections of the poet. He was, in fact, a most humane and right-feeling man. He had known troubles himself, and he knew human nature well, and how to express his sympathy with others.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΠΟΛΛΩΝ.

ΘΑΝΑΤΟΣ.

ΧΟΡΟΣ ΠΡΕΣΒΥΤΤΩΝ ΦΕΡΑΙΩΝ.

ΘΕΡΑΠΑΙΝΑ.

ΑΛΚΗΣΤΙΣ.

ΘΕΡΑΠΩΝ.

ΑΔΜΗΤΟΣ.

ΕΤΜΗΔΟΣ.

ΗΡΑΚΛΗΣ.

ΦΕΡΗΣ.

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

ΑΠΟΛΛΩΝ.

Ω δώματ' Ἀδμήτει, ἐν οἷς ἔτλην ἐγώ
θῆσσαν τράπεζαν αἰνέσαι, θεός περ ὄν.
Ζεὺς γάρ κατακτὰς παῖδα τὸν ἐμὸν αῖτιος
Ἀσκληπιὸν, στέρνοισιν ἐμβαλὼν φλόγα.
οὐ δὴ χολαθεὶς τέκτονας δίου πυρὸς
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ
θητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ήνάγκασεν.
ἔλθων δὲ γαῖαν τήνδ' ἐβουφόρβουν ξένψ,
καὶ τόνδ' ἔσωζον οἰκον ἐς τόδ' ημέρας.
οἵσίου γάρ ἀνδρὸς ὅσιος ὁν ἐτύγχανον,
παιδὸς Φέρητος, ὃν θανεῖν ἐρρύσαμην
Μοίρας δολώσας· ηνεσαν δέ μοι θεαὶ
Ἀδμητον "Αἰδην τὸν παραντίκ' ἐκφυγεῖν,
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
πάντας δὲ ἐλέγξας καὶ διεξελθὼν φίλους,
πατέρα γεραιάν θ' ἡ σφ' ἔτικτε μητέρα,
οὐχ ηὑρε πλὴν γυναικὸς ητις ηθελε
θανεῖν πρὸ κείνου μηδὲ ἔτ' εἰσοράν φάσ,
ἡ νῦν κατ' οἴκους ἐν χεροῦν βαστάζεται
ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ημέρᾳ
θανεῖν πέπρωται καὶ μεταστῆναι βίου.
ἐγώ δὲ, μὴ μίασμά μ' ἐν δόμοις κίχη,
λείπω μελάθρων τῶνδε φιλτάτην στέγην.
ηδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
ἰερῆ θανόντων, δις νιν εἰς "Αἰδου δόμους
μέλλει κατάξειν· συμμέτρως δ' ἀφίκετο
φρουρῶν τόδ' ημαρ, φθανεῖν αὐτὴν χρεών.

ΘΑΝΑΤΟΣ.

ἀ ἀ.

τί σὺ πρὸς μελάθροις; τί σὺ τῇδε πολεῖς,
 Φοῖβ'; ἀδικεῖς αὖ τιμᾶς ἐνέρων
 ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἥρκεσέ σοι μόρον Ἀδμήτου
 διακωλύσαι, Μοίρας δολίω
 σφήλαντι τέχνῃ; νῦν δὲ ἐπὶ τῇδε αὖ
 χέρα τοξῆρη φρουρεῖς ὀπλίσας,
 ἡ τόδε ὑπέστη πόσιν ἐκλύσασ^τ
 αὐτὴ προθανεῖν Πελίου πᾶς.

30

35

ΑΠ. θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

ΑΠ. σύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί.

40

ΘΑ. καὶ τοῦσδε γ' οἴκοις ἐκδίκως προσωφελεῖν.

ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;

ΑΠ. ἀλλ' οὐδὲ ἐκεῖνον πρὸς βίαν σ' ἀφειλόμην.

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἔστι κού κάτω χθονός;

45

ΑΠ. δάμαρτ' ἀμείψας, ἦν σὺ νῦν ἥκεις μέτα.

ΘΑ. κάπαξομαί γε νερτέραν ὑπὸ χθόνα.

ΑΠ. λαβὼν ἵθ'. οὐ γὰρ οἰδεὶς ἀν εἰ πείσαιμι σε.

ΘΑ. κτείνειν δὲν ἀν χρῆ; τοῦτο γὰρ τετάγμεθα.

ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.

50

ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

ΑΠ. ἔστ' οὖν ὅπως Ἀλκηστὶς ἐς γῆρας μόλοι;

ΘΑ. οὐκ ἔστι τιμᾶς κάμε τέρπεσθαι δόκει.

ΑΠ. οὗτοι πλέον γ' ἀν ἡ μίαν ψυχὴν λάβοις.

ΘΑ. νέων φθινόντων μεῖζον ἄρνυμαι γέρας.

55

ΑΠ. κάν γραῦς ὅληται, πλουσίως ταφήσεται.

ΘΑ. πρὸς τῶν ἔχοντων, Φοῖβε, τὸν νόμον τίθης.

ΑΠ. πῶς εἴπας; ἀλλ' ἡ καὶ σοφὸς λέληθας ὡν;

ΘΑ. ὠνοῦντ' ἀν οἰς πάρεστι γηραιοὺς θανεῖν.

ΑΠ. οὐκούν δοκεῖ σοι τήδε μοι δοῦναι χάριν;

60

ΘΑ. οὐ δῆτ'. ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.

ΑΠ. ἔχθρούς γε θυητοῖς καὶ θεοῖς στυγουμένους.
 ΘΑ. οὐκ ἀν δύναιο πάντ' ἔχειν ἀ μή σε δεῖ.
 ΑΠ. ἡ μὴν σὺ παύσει καίπερ ὡμὸς ἀν ἄγαν·
 τοῖος Φέρητος εἶσι πρὸς δόμους ἀνὴρ, 5
 Εὐρυσθέως πέμψαντος ἵππειον μέτα
 ὅχημα Θρήκης ἐκ τόπων δυσχειμέρων,
 ὅς δὴ ξενωθεὶς τοῦσδε ἐν Αδμήτου δόμοις
 βίᾳ γυναῖκα τήνδε σ' ἔξαιρήσεται.
 κοῦθ' ἡ παρ' ἡμῶν σοι γενήσεται χάρις 10
 δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.
 ΘΑ. πόλλ' ἀν σὺ λέξας οὐδὲν ἀν πλέον λάβοις·
 η δ' οὖν γυνὴ κάτευσιν εἰς Ἀιδου δόμους.
 στείχω δ' ἐπ' αὐτῆν, ὡς κατάρξωμαι ξίφει·
 ἱερὸς γάρ οὗτος τῶν κατὰ χθονὸς θεῶν 15
 ὅτου τοῦ ἔγχος κρατὸς ἀγνύσῃ τρίχα.

HMIXOPION.

τί ποθ' ησυχία πρόσθε μελάθρων;
 τί σεσίγηται δόμος Ἀδμήτου;
 ΗΜ. ἀλλ' οὐδὲ φίλων [τις] πέλας οὐδεὶς,
 δοστις ἀν εἴποι πότερον φθιμένην 20
 βασιλειαν χρὴ πενθεῖν, ἡ ζῶσ'
 ἔτι φῶς λεύσσει Πελίου παῖς
 "Αλκηστις, ἐμοὶ πᾶσι τ' ἀρίστη
 δόξασα γυνὴ^{πόσιν εἰς αὐτῆς γεγενήσθαι.} 25
 ΗΜ. κλύει τις ἡ στεναγμὸν ἡ
 χερῶν κτύπον κατὰ στέγας
 ἡ γόον ὡς πεπραγμένων;
 οὐ μὰ οὐδέ τις ἀμφιπόλων
 στατίζεται ἀμφὶ πύλας. 30
 εἰ γάρ μετακύμιος ἄτας,
 ὦ Παιάν, φανεῖς.
 ΗΜ. οὐ τὰν φθιμένης γ' ἐσιώπων.
 ΗΜ. οὐ γάρ δὴ φροῦδός γ' ἔξ οἰκων.
 ΗΜ. πόθεν; οὐκ αὐχῶ. τί σε θαρσύνει; 35

HM. πῶς ἀν̄ ἔρημον τάφον "Αδμητος
κεδνῆς ἀν̄ ἔπραξε γυναικός;
HM. πυλῶν πάροιθε δ̄ σύχ όρω
πηγαίον ως νομίζεται
χέρνιβ' ἐπὶ φθιτῶν πύλαις,
χαίτα τ̄ οὔτις ἐπὶ προθύροις
τομαῖος, ἀ δὴ νεκύων
πένθει πίτνει, οὐ νεολαία
δουπέε χεὶρ γυναικῶν.
HM. καὶ μὴν τόδε κύριον ἡμαρ,
HM. τί τόδ̄ αὐδάσεις;
HM. φ̄ χρῆν σφε μολεῦν κατὰ γαίας.
HM. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.
HM. χρὴ τῶν ἀγαθῶν διακναιομένων
πενθεῖν ὅστις
χρηστὸς ἀπ̄ ἀρχῆς νενόμισται.

100

105

110

ΧΟΡΟΣ.

ἀλλ' οὐδὲ ναυκληρίαν
ἔσθ' ὅποι τις αἰας
στείλας ἡ Λυκίας
εἰτ̄ ἐπὶ τὰς ἀνύδρους
'Αμμωνίδας ἔδρας
δυστάνου παραλύσαι
ψυχάν· μόρος γάρ ἀπότομος
πλάθει. θεῶν δ̄ ἐπ̄ ἐσχάραις
οὐκ ἔχω ἐπὶ τίνα
μηλοθύταν πορευθώ.
μόνος δ̄ ἀν̄ εἰ φῶς τόδ̄ ἦν
οἵμμασιν δεδορκώς
Φοίβου παῖς προλιποῦσ'
ἡλθεν ἔδρας σκοτίους
"Αιδαό τε πύλας·
δμαθέντας γάρ ἀνίστη,
πρὶν αὐτὸν εἴλε διόβολον
πλάκτρον πυρὸς κεραυνίου.

στρ. β'.

115

ἀντ. β'.

120

125

ΑΛΚΗΣΤΙΣ.

13

νῦν δὲ τίν' ἔτι βίου
ἀλπῖδα προσδέχωμαι;
πάντα γὰρ ἡδη τετέλεσται
βασιλεῦσιν,
πάντων δὲ θεῶν ἐπὶ βωμοῖς
αἰμόρραγοι θυσίαι πλήρεις,
οὐδὲ ἔστι κακῶν ἄκος οὐδέν. 135
αλλ' ἡδὴ ὄπαδῶν ἐκ δόμων τις ἔρχεται
δακρυρροοῦσσα· τίνα τύχην ἀκούσομαι;
πενθεῖν μὲν, εἴ τι δεσπόταισι τυγχάνει,
συγγνωστόν· εἰ δὲ ἔτ' ἔστιν ἔμψυχος γυνὴ
εἴτ' οὖν ὄλωλεν εἰδέναι βουλοίμεθ' ἄν.

ΘΕΡΑΠΑΙΝΑ.

καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι.
ΧΟ. καὶ πῶς ἀν αὐτὸς κατθάνοι τε καὶ βλέποι;
ΘΕ. ἡδη προνωπής ἔστι καὶ ψυχορραγεῖ.
ΧΟ. ὡ τλῆμον, οἷας οilos ἀν ἀμαρτάνεις.
ΘΕ. οὐπω τόδε οὐδεὶς δεσπότης, πρὶν ἀν πάθη. 145
ΧΟ. ἐλπὶς μὲν οὐκέτ' ἔστιν σώσασθαι βίον;
ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.
ΧΟ. οὐκον ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα;
ΘΕ. κόσμος γέ ξτοιμος, φέ σφε συνθάψει πόσις.
ΧΟ. ίστω νῦν εὐκλεής γε κατθανούμενη 150
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ.
ΘΕ. πῶς δὲ οὐκ ἀρίστη; τίς δὲ ἐναντιώσεται;
τί χρή γενέσθαι τὴν ὑπερβεβλημένην
γυναῖκα; πῶς δὲ ἀν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶσ' ἡ θέλουσ' ὑπερθανεῖν;
καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις. 155
ἄ δὲ ἐν δόμοις ἔδρασε θαυμάσει κλύνων.
ἐπεὶ γὰρ ἥσθεθ' ἡμέραν τὴν κυρίαν
ἥκουσαν, ὕδαστ ποταμίοις λευκὸν χρόα
ἔλουσατ, ἐκ δὲ ἐλοῦσα κεδρίνων δόμων
ἐσθῆτα κόσμον τ' εὐπρεπῶς ἥσκήσατο,
καὶ στᾶσα πρόσθεν ἔστιας κατηγέατο, 160

δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονὸς,
πανύστατόν σε προσπίτνουσ' αἰτήσομαι,
τέκν' ὄρφανεύσαι τάμα, καὶ τῷ μὲν φίλην 105
σύζευξον ἀλοχον, τῇ δὲ γενναῖον πόσιν.
μηδ ὀσπερ ἀντῶν ἡ τεκοῦσ' ἀπόλλυμα
θανεῖν ἀώρους παῖδας, ἀλλ' εὐδαίμονας
ἐν γῇ πατρῷα τερπνὸν ἐκπλῆσαι βίον.
πάντας δὲ βωμοὺς οἱ κατ' Ἀδμήτου δόμους 170
προσῆλθε καξέστεψε καὶ προσηγένετο,
πτόρθων ἀποσχίζοντα μυρσίνων φόβην,
ἀκλαυστος, ἀστένακτος, οὐδὲ τούπιον
κακὸν μεθίστη χρωτὸς εὐεδῆ φύσιν.
κάπειτα θάλαμον εἰσπεσοῦσα καὶ λέχος, 175
ἐνταῦθα δὴ δάκρυσε καὶ λέγει τάδε,
ὦ λέκτρον, ἔνθα παρθένει ἔλυσ' ἐγὼ
κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὗ θηῆσκω πέρι,
χαῖρ· οὐ γὰρ ἔχθαίρω σ'. ἀπώλεσας δέ με
μόνην προδοῦναι γάρ σ' ὄκνουστα καὶ πόσιν 190
θηῆσκω. σὲ δὲ ἄλλη τις γυνὴ κεκτήσεται,
σώφρων μὲν οὐκ ἀν μᾶλλον, εὐτυχῆς δὲ ἵσως.
κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
όφθαλμοτέγκτῳ δεύεται πλημμυρῖδι.
ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον, 185
στείχει προνωπῆς ἐκπεσοῦσα δεμνίων,
καὶ πολλὰ θάλαμον ἔξιοῦσ' ἐπεστράφη,
καρρυψεν αὐτὴν αὐθις ἐς κοίτην πάλιν.
παῖδες δὲ πέπλων μητρὸς ἐξηρτημένοι
ἐκλαιον· ηδὲ λαμβάνουσ' ἐν ἀγκάλαις 190
ησπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.
πάντες δὲ ἐκλαιον οἰκέται κατὰ στέγας
δέσποιναν οἰκτείροντες. ηδὲ δεξιὰν
προύτειν ἐκάστῳ, κοῦτις ἦν οὔτω κακὸς
δὲν οὐ προσεῖπε καὶ προσερρήθη πάλιν.
τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
καὶ κατθανών τὸν ἄλετ', ἐκφυγὴν δὲ ἔχει
τοσοῦτον ἄλγος, οὐ ποτὲ οὐ λελήσεται.

ΧΟ. ή ποι στενάζει τοισίδ' Ἀδμητος κακοῖς,
έσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρῆ; 200
ΘΕ. κλαίει γ', ἄκοιτιν ἐν χεροῖν φίλην ἔχων,
καὶ μὴ προδοῦναι λίστεται, τάμήχανα
ζητῶν· φθίνει γάρ καὶ μαραίνεται νόσῳ·
παρειμένη δὲ χειρὸς ἄθλιον βάρος

* * * *

οἵμως δὲ καίπερ σμικρὸν ἐμπνέοντος ἔτι 205
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίουν,
ώς οὔποτ' αὐθις, ἀλλὰ νῦν πανύστατον
ἀκτῖνα κύκλον θ' ἡλίουν προσόψεται.
ἀλλ' εἴμι καὶ σήν ἀγγελῶ παρουσίαν·
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις,
ῶστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι.
σὺ δὲ εἰ παλαιὸς δεσπότας ἐμοῖς φίλος.

ΧΟ. α'. ἵω Ζεῦ, τίς ἀν πᾶ πόρος κακῶν στρ. α'.
γένοιτο καὶ λύσις τύχας ἀ πάρεστι κοιράνοις;
β'. ἔξεισί τις; ή τέμω τρίχα, 215
καὶ μέλανα στολμὸν πέπλων ἀμφιβαλώμεθ' ἥδη;
γ'. δῆλα μὲν, φίλοι,
δῆλά γ', ἀλλ' οἵμως
θεοῖσιν εὐχώμεσθα· θεῶν [γάρ] δύναμις μεγίστα.
δ'. ὄνταξ Παιάν, 220
ἔξειρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
ε'. πόριζε δὴ πόριζε· καὶ πάρος γάρ
τῷδ' ἐφεύρες τοῦτο, καὶ νῦν
λυτήριος ἐκ θανάτου γενοῦν,
φόνιόν τ' ἀπόπταυσον Ἀιδαν. 225
στ'. παπᾶι, φεῦ, παπᾶι, φεῦ· ἵω, ἵω. ἀντ. α'.
ώ παῖ Φέρητος, οἵ ἐγράξας δάμαρτος σᾶς στερεῖς.
ζ'. ἀρ' ἀξία καὶ σφαγῆς τάδε,
καὶ πλέον η βρόχῳ δέραν οὐρανίῳ πελάσσοι; 230
η'. τὰν γάρ οὐ φίλαν,
ἀλλὰ φιλτάταν
γυναικα κατθανοῦσαν ἐν ἄματι τῷδ' ἐπόψει.
θ'. ίδον ίδον,

ηδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.

ι. βόσον ὡ, στέναξον ὡ Φεραία 235
χθὼν, *στέναξον τὰν ἀρίσταν
γυναικα μαραυνομέναν νόσῳ
κατὰ γᾶς χθόνιον παρ' Ἀιδαν.

ΧΟ. οὕποτε φήσω γάμον εὐφραίνειν
πλέον ἡ λυπεῖν, τοῖς τε πάροιθεν
τεκμαιρόμενος καὶ τάσδε τύχας 240
λεύσσων βασιλέως, ὅστις ἀρίστης
ἀπλακὼν ἀλόχου τῆσδε ἀβίωτον
τὸν ἔπειτα χρόνον βιοτεύσει.

ΑΛΚΗΣΤΙΣ.

Ἄλιε καὶ φάος ἀμέρας, τρ. β'.
οὐράνιαι τε δύναι νεφέλας δρομαίου. 245

ΑΔΜΗΤΟΣ.

ὑρᾶ σε κάμε, δύο κακῶς πεπραγότας,
οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ.

ΑΔ. γαῖά τε καὶ μελάθρων στέγαι αὐτ. β'.
τυμφίδιοι τε κοῖται πατρώας Ἰωλκοῦ.

ΑΔ. ἔπαιρε σαντὴν, ὡ τάλαινα, μὴ προδῷσ· 250
λίστου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεούς.

ΑΔ. ὄρῳ δίκωπον ὄρῳ σκάφος, στρ. γ'.
νεκύων δὲ πορθμεὺς
ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἥδη καλεῖ· τί μέλλεις;
ἔπειγον· σὺ κατέργεις. τάδε τοί με σπερχόμενος
ταχύνει. 255

ΑΔ. οἴμοι· πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὡ δύσδαιμον, οὐα πάσχομεν.

ΑΔ. ἄγει μ' ἄγει μέ τις, οὐχ ὄρᾶς; αὐτ. γ'.
νεκύων ἐσ αὐλὰν 259

ὑπ' ὄφρύσι κυανανγέσι βλέπων πτερωτὸς Ἀιδας.
τί ρέξεις; ἄφεις. οἴαν ὄδον ἀ δειλαιοτάτα προβαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ¹
καὶ παισὶν, οἰς δὴ πένθος ἐν κοινῷ τόδε. 265

ΑΛ. μέθετε μέθετέ μ' ἡδη.
κλίνατ', οὐ σθένω ποσί.
πλησίον "Αἰδας"
σκοτία δ' ἐπ' ὅσσοις
νὺξ ἐφέρπει.
τέκνα τέκν', οὐκέτι δὴ
οὐκέτι μάτηρ σφῶν ἔστιν.
χαίροντες, ὡς τέκνα, τόδε φάσις ὄρφτον. 270

ΑΔ. οἵμοι· τόδι ἔπος λυπρὸν ἀκούω
καὶ παντὸς ἐμοὶ θανάτου μεῖζον.
μὴ πρὸς σε θεῶν τλῆς με προδοῦναι,
μὴ πρὸς παῖδαν, οὐσὶς ὄρφανιεῖς,
ἀλλ' ἄνα τόλμα·
σοῦ γάρ φθιμένης οὐκέτ' ἀν εἶην.
ἐν σοὶ δὲ ἐσμὲν καὶ ζῆν καὶ μῆ·
στὴν γάρ φιλίαν σεβόμεσθα. 275

ΑΛ. "Αδμηθ", ὄρφς γάρ τάμα πράγμαθ' ὡς ἔχει, 280
λέξαι θέλω σοι πρὶν θανεῖν ἀ βούλομαι.
ἐγώ σε πρεσβεύοντα κάντι τῆς ἐμῆς
ψυχῆς καταστήσαστα φῶς τόδι εἰσορᾶν,
θνήσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἡθελον, 285
καὶ δῶμα ναίειν ὀλβίον τυραννίδι,
οὐκ ἡθέλησα ζῆν ἀποσπασθεῖσά σου
ἔννι παισὶν ὄρφανοισιν· οὐδὲ ἐφεισάμην
ἡβῆς ἔχουσα δῶρ', ἐν οἷς ἐτερπόμην.
καίτοι σ' ὁ φύσας χὴ τεκοῦσα προῦδοσαν, 290
καλῶς μὲν αὐτοῖς κατθανεῖν ἡκον βίου,
καλῶς δὲ σῶσαι παῖδα κεύκλεως θανεῖν.
μόνος γάρ αὐτοῖς ἡσθα, κοῦτις ἐλπὶς ἦν
σοῦ κατθανόντος ἀλλα φιτύσειν τέκνα.
κάγω τ' ἀν ἔξων καὶ σὺ τὸν λοιπὸν χρόνον, 295
κούκι ἀν μονωθεὶς σῆς δάμαρτος ἔστενες,
καὶ παιδας ὄρφανενες. ἀλλὰ ταῦτα μὲν
θεῶν τις ἔξέπραξεν ὡσθ' οὐτως ἔχειν.
εἰεν· σύ νύν μοι τῶνδι ἀπόμνησαι χάριν.

αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε· 300
 ψυχῆς γὰρ οὐδέν ἔστι τιμιώτερον·
 δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
 οὐχ ἡστον ἡ γὰρ παῖδας, εἴπερ εὖ φρονεῖς·
 τούτους ἀνάσχον δεσπότας ἐμῶν δόμων,
 καὶ μὴ πιγῆμης τοῖσδε μητριὰν τέκνοις, 305
 ἥτις κακίων οὖσ' ἐμοῦ γυνὴ φθόνῳ
 τοῖς σοὶσι κάμοις παισὶ χεῖρα προσβαλεῖ.
 μὴ δῆτα δράσῃς ταῦτά γ', αἰτοῦμαί σ' ἐγώ.
 ἔχθρα γὰρ ἡ πιούσα μητριὰ τέκνοις
 τοῖς πρόσθ' ἔχιδνης οὐδὲν ἡπιωτέρα. 310
 καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν,
 [οὐν καὶ προσεῖπε καὶ προσερρήθη πάλιν.]
 οὐ δ' ὁ τέκνον μοι πῶς κορευθῆσει καλῶς;
 ποίας τυχοῦσα συζέγουν τῷ σῷ πατρί;
 μὴ σοί τιν' αἰσχράν προσβαλοῦσα κληδόνα 315
 ἡβῆς ἐν ἀκμῇ σους διαφθείρῃ γάμους.
 οὐ γάρ σε μήτηρ οὐτε νυμφεύσει ποτὲ
 οὐτ' ἐν τόκοισι σοῖσι θαρσυνέει, τέκνον,
 παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ εἰς αὔριον 320
 οὐδὲ ἐς τρίτην μοι μηνὸς ἔρχεται κακὸν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὖσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μὲν, πόσι,
 γυναῖκ' ἀρίστην ἔστι τοι κομπάσαι λαβεῖν,
 ύμῖν δὲ, παιδεῖς, μητρὸς ἐκτεφυκέναι. 325
ΧΟ. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἀζομαι·
 δράσει τάδ', ἥνπερ μὴ φρενῶν ἀμαρτάνῃ.
ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσῃς ἐπει τὸν σὲν ἐγώ
 καὶ ζῶσαν εἰχον καὶ θανοῦσ' ἐμὴ γυνὴ
 μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ ποτὲ 330
 τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσφθέγξεται·
 οὐκ ἔστιν οὗτος οὐτε πατρὸς εὐγενοῦς
 οὐτ' εἶδος ἀλλως ἐκπρεπεστάτη γυνή.
 ἀλις δὲ παιδῶν τῶνδ' ὄνησιν εῦχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα. 335

οῖσω δὲ πένθος οὐκ ἐτήσιον τὸ σὸν,
 ἀλλ᾽ ἔσ τ᾽ ἀν αἰών οὐμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἡ μὲν ἐτικτεν, ἔχθαιρων δὲ ἐμὸν
 πατέρα· λόγῳ γὰρ ἡσαν οὐκ ἔργῳ φίλοι.
 σὺ δὲ ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς ἔσωσας. ἀρά μοι στένειν πάρα
 τοιᾶσδε ἀμαρτάνοντι συζύγου σέθεν;
 παύσω δὲ κώμους συμποτῶν θεούς ὁμιλίας
 στεφάνους τε μούνταν θεούς, η κατεῖχεν ἐμοὺς δόμους.
 οὐ γάρ ποτ᾽ οὐτὸν βαρβίτον θέγοιμι ἔτι 345
 οὐτὸν ἀν φρέν̄ ἐξαίροιμι πρὸς Λίβυν λακεῖν
 αὐλόν· σὺ γάρ μου τέρψιν ἔξειλον βίου.
 σοφῆγ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 είκασθεν ἐν λέκτροισιν ἐκταθήσεται,
 ὡς προσπεσοῦμαι καὶ περιπτύσσων χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκαλαις
 δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,
 ψυχρὰν μὲν, οἷμα, τέρψιν, ἀλλ᾽ ὅμως βάρος
 ψυχῆς ἀπαντλούντην ἄν· ἐν δὲ ὀνείρασι
 φοιτώσα μὲν εὐφραίνοις ἄν. ηδὲν γὰρ φίλους 355
 κάν νυκτὶ λεύσσειν, ὄντιν̄ ἀν παρῇ χρόνον.
 εἰ δὲ Ὁρφέως μοι γλώσσα καὶ μέλος παρῇν,
 ωστὸν η κόρην Δήμητρος η κείης πόσιν
 ὑμνοισι κηλήσαντά σ᾽ ἐξ Ἀιδου λαβεῖν,
 κατῆλθον ἀν, καὶ μὲν οὐδὲν δὲ Πλούτωνος κύων 360
 οὐδὲν οὐπὶν κώπῃ ψυχοπομπὸς ἀν Χάρων
 ἔσχον, πρὶν ἐσ φῶς σὸν καταστῆσαι βίον.
 ἀλλ᾽ οὐν̄ ἐκεῖστε προσδόκα μὲν, δταν θάνω,
 καὶ δῶμ᾽ ἐτοίμαζε, ὡς συνοικήσουσά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μὲν ἐπισκῆψιν κέδροις 365
 σοὶ τούσδε θεῖναι πλευρά τ᾽ ἐκτεῖναι πέλας
 πλευροῦστι τοῖς σοῖς μηδὲ γὰρ θανῶν ποτε
 σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοί.
 ΧΟ. καὶ μὴν ἐγώ σοι πένθος ὡς φίλος φίλω
 λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἀξία. 370
 ΑΛ. ὡς παῖδες, αὐτοὶ δὴ τάδε εἰσηκούσατε

πατρὸς λέγοντος μὴ γαμεῖν ἄλλην ποτὲ γυναῖκ' ἐφ' ὑμῖν μηδὲ ἀτιμάσειν ἐμέ.
 ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.
 ΑΛ. ἐπὶ τοῦσδε παῖδας χειρὸς ἐξ ἐμῆς δέχουν. 373
 ΑΔ. δέχομαι, φύλον γε δώρον ἐκ φύλης χερός.
 ΑΔ. σὺ νῦν γενοῦ τοῖσδε ἀντ' ἐμοῦ μήτηρ τέκνους.
 ΑΔ. πολλή γ' ἀνάγκη σου γ' ἀπεστερημένοις.
 ΑΔ. ὡς τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.
 ΑΔ. οἴμοι, τί δράσω δῆτα σου μονούμενος; 380
 ΑΔ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὁ κατθανών.
 ΑΔ. ἄγου με σύν σοι πρὸς θεῶν ἄγου κάτω.
 ΑΔ. ἀρκούμεν ημένις οἱ προθνήσκοντες σέθεν.
 ΑΔ. ὡς δαῖμον, οίας συζύγου μ' ἀποστερεῖς.
 ΑΔ. καὶ μὴν σκοτεινὸν ὅμμα μου βαρύνεται. 385
 ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λεύψεις, γύναι.
 ΑΔ. ὡς οὐκέτ' οὐσταν οὐδὲν ἀν λέγοις ἐμέ.
 ΑΔ. ὄρθου πρόσωπον, μὴ λίπης παῖδας σέθεν.
 ΑΔ. οὐ δῆθ' ἔκουσά γ', ἀλλὰ χαίρετ', ὡς τέκνα. 390
 ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον. ΑΔ. οὐδέν εἰμ' ἔτι.
 ΑΔ. τί δρᾶς; προλείπεις; ΑΔ. χαῖρ'.
 ΑΔ. ἀπωλόμην τάλας.
 ΧΟ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥΜΗΛΟΣ.

ἴώ μοι τύχας. μᾶλα δὴ κάτω στρ.
 βέβακεν, οὐκέτ' ἔστιν, ὡς πάτερ, υφ' ἀλίω, 395
 προλείπουσα δ' ἀμὸν βίον
 ὠρφάνισεν τλάμων.
 ιδ' ἵδε βλέφαρα καὶ
 παρατόνους χέρας.
 ύπάκουσον, ἄκουσον, ὡς μάτερ, ἀντιάζω, 400
 ἐγώ σ' ἐγώ, μάτερ,
 νῦν γε καλοῦμαι δ'
 σὸς ποτὶ σοίσι πίτνων στόμασιν νεοσσός.
 ΑΔ. τήν γ' οὐ κλύουσαν οὐδὲ ὄρωσαν· ὥστ' ἐγώ
 καὶ σφώ βαρείᾳ συμφορῇ πεπλήγμεθα. 405

ΕΥ. νέος ἔγω, πάτερ, λείπομαι φίλας, ἀντ.

μοιόστολός τε ματρός· ὃ σχέτλια δὴ παθὼν

ἔγώ τ' ἔργα * τλάμων σύ τε,

σύγκασί μοι κούρα,

συνέτλας * σχέτλι ἔτλας

ἰὼ ἰὼ πάτερ,

ἀνόνατ' ἀνόνατ' ἐνύμφευσας, σύδε γήρως

ἔβας τέλος σύν τῷδ·

ἔφθιτο γάρ πάρος,

οἰχομένας δὲ σοῦ, μάτερ, ὅλωλεν οἶκος.

410

415

ΧΟ. "Ἄδμητ", ἀνάγκη τάσδε συμφορὰς φέρειν·

οὐ γάρ τι πρώτος σύδε λοίσθιος βροτῶν

γυναικὸς ἐσθλῆς ἡμπλακες· γύγνωσκε δὲ

ώς πᾶσιν ἡμῖν κατθανεῖν ὄφειλεται.

ΑΔ. ἐπίσταμαι τε κούκ ἄφινα κακὸν τόδε

προσέπτατ· εἰδὼς δὲ αὐτὸν ἐτειρόμην πάλαι.

ἀλλ' ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,

πάρεστε καὶ μένοντες ἀντηχήσατε

παιάνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.

πᾶσιν δὲ Θεσσαλοῖσιν ὃν ἔγω κρατῶ

πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω

κουρῷ ἔντρικει καὶ μελαμπέπλῳ στολῇ·

τέθριππά δὲ οἱ ζεύγηνοθε καὶ μονάμπυκας

πώλους, σιδήρῳ τέμνετ' αἰχένων φόβην.

αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος

ἔστω σελήνας δώδεκ' ἐκπληρουμένας.

οὐ γάρ τιν' ἄλλον φλιτερὸν θάψω νεκρὸν

τοῦδε σύδε ἀμείνον' εἰς ἔμ· ἀξύν δέ μοι

τιμάν, ἐπεὶ τέθνηκεν ἀντὸν ἐμού μόνη.

420

430

435

ΧΟ. ὡς Πελίον θύγατερ, στρ. α'.

χαίρουσά μοι εἰν Ἀΐδα δόμοισι

τὸν ἀνάλιον οἶκον οἰκετεύοις.

Ζητώ δὲ Ἀΐδας ὁ μελαγχάτας θεὸς, δος τὸν κώπη

πηδαλίῳ τε γέρων

440

νεκροκομπὸς ἴζει,

πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν

λίμναν Ἀχεροντίαν πορεύσας ἐλάτῃ δικώπῳ. 444
 πολλά σε μονσοπόλοι αντ. α'.
 μέλψουσι καθ' ἐπτάτονόν τ' ὄρείαν
 χέλυν ἐν τ' ἀλύροις κλείοντες ὑμνοις,
 Σπάρτη κυκλὰς ἀνίκα Καρνείου περινίσσεται ὥρα
 μηνὸς ἀειφορμένας 450
 παννύχου σελάνας,
 λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἐλπες θανοῦσα μολπὰν μελέων ἀοιδοῖς. 454
 εἴθ' ἐπ' ἐμοὶ μὲν εἴη, στρ. β'.
 δυναίμαν δέ σε πέμψαι
 φάος ἐξ Ἀΐδα τερέμνων
 Κωκυτοῦ τε ρεέθρων
 ποταμίᾳ νερτέρᾳ τε κάπτῃ.
 σὺ γάρ, ὡ μόνα, ὡ φύλα γυναικῶν, 460
 σὺ τὸν αὐτᾶς
 ἐτλας πόσιν ἀντὶ σᾶς ἀμεῦψαι
 ψυχᾶς ἐξ Ἀΐδα. κούφα σοι
 χθὼν ἐπάνωθε πέσοι, γίναι. εἰ δέ τι
 καινὸν ἐλοιτο λέχος πόσις, ἢ μάλ' ἐμοὶ γ' ἀν εἴη
 στυγηθεὶς τέκνοις τε τοῦς σοῖς. 465
 ματέρος οὐ θελούσας αντ. β'
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,
 * * *
 δν ἔτεκον δ', οὐκ ἐτλαν ρύεσθαι
 σχετλίω, πολιὰν ἔχοντε χαίταν. 470
 σὺ δ' ἐν ἦβᾳ
 νέα προθανοῦσα φωτὸς οἰχει.
 τοιαῖτας εἴη μοι κύρσαι
 συνδιάδος φιλίας ἀλόχου· τὸ γάρ
 ἐν βιότῳ σπάνιον μέρος· ἢ γάρ ἐμοὶ γ' ἄλυπος
 δι' αἰώνος ἀν ξυνείη. 475

ΗΡΑΚΛΗΣ.

ξένοι, Φεραίας τῆσδε κωμῆται χθονὸς,

"Αδμητον ἐν δόμοισιν ἄρα κιγχάιω;
 ΧΟ. ἔστ' ἐν δόμοισι πᾶς Φέρητος, Ἡράκλεις.
 ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
 πέμπει, Φεραίων ἄστυ προσβῆναι τόδε. 480

ΗΡ. Τιρυνθίψ πράσσω τιν' Εὐρυσθεῖ πόνον.
 ΧΟ. καὶ ποῖ πορεύει; τῷ προσέένεξαι πλάνω;
 ΗΡ. Θρηγκὸς τέτρωρον ἄρμα Διομήδους μέτα.
 ΧΟ. πῶς οὖν δυνήσει; μῶν ἄπειρος εἰς ξένου;
 ΗΡ. ἄπειρος οὖπω Βιστόνων ἡλθον χθόνα. 485
 ΧΟ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.
 ΗΡ. ἀλλ' οὐδὲ ἄπειπεν τοὺς πόνους οἶόν τέ μοι.
 ΧΟ. κτανὼν ἄρ' ἥξεις ἢ θανὼν αὐτοῦ μενεῖς.
 ΗΡ. οὐ τόνδι ἀγώνα πρώτον ἀν δράμοιμ' ἐγώ.
 ΧΟ. τί δ' ἀν κρατήσας δεσπότην πλέον λάβοις; 490
 ΗΡ. πώλους ἀπάξω κοιράνψ Τιρυνθίψ.
 ΧΟ. οὐκ εὐμάρες χαλινὸν ἐμβαλεῖν γνάθοις.
 ΗΡ. εἰ μή γε πῦρ πνέουσι μυκτήρων ἄπο.
 ΧΟ. ἀλλ' ἄνδρας ἀρταμούσι λαυφηραῖς γνάθοις.
 ΗΡ. θηρῶν ὄρεών χόρτον, οὐχ ἵππων, λέγεις. 495
 ΧΟ. φάτνας ἴδοις ἀν αἴμασιν πεφυρμένας.
 ΗΡ. τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;
 ΧΟ. Ἀρεως, ζαχρύσου Θρηγκίας πέλτης ἄναξ.
 ΗΡ. καὶ τόνδε τούμον δαίμονος πόνον λέγεις,
 σκληρὸς γάρ ἀεὶ καὶ πρὸς αἴπος ἔρχεται, 500
 εἰ χρή με παισὶν οὖς Ἀρης ἐγείνατο
 μάχην ξυνάψαι, πρώτα μὲν Δυκάονι,
 αὖθις δὲ Κύκνῳ, τόνδε δ' ἔρχομαι τρίτον
 ἀγώνα πώλοις δεσπότη τε συμβαλῶν.
 ἀλλ' οὗτις ἔστιν ὁς τὸν Ἀλκμήνης γόνον
 τρέσαντα χείρα πολεμίων ποτ' ὄψεται. 505
 ΧΟ. καὶ μὴν δῆ αὐτὸς τῆσδε κοίρανος χθονὸς
 "Αδμητος ἔξω δωμάτων πορεύεται.
 ΑΔ. χαῖρ', ω Διὸς παῖ Περσέως ἀφ' αἴματος.
 ΗΡ. "Αδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.
 ΑΔ. θέλοιμ' ἄν εἴνοντα δ' ὄντα σ' ἔξεπίσταμαι.
 ΗΡ. τί χρῆμα κουρφά τῇδε πενθίμψ πρέπεις;

ΑΔ. θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὐν τέκνων σῶν πτημοτὴν ἔργοι θεός.

ΑΔ. ζῶσιν κατ' οἶκους παῖδες οὓς ἔφυσ' ἔγω.

515

ΗΡ. πατήρ γε μὴν ὥραιος, εἴτερος οἶχεται.

ΑΔ. κάκεῦνος ἔστι χῆ τεκοῦσά μ', Ἡράκλεις.

ΗΡ. οὐ μὴν γυνῆ γ' ὅλωλεν Ἀλκηστὶς σέθεν;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἴπας η ζώσῃς ἔτι;

520

ΑΔ. ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μᾶλλον οἶδεν· ἀσῆμα γάρ λέγεις.

ΑΔ. οὐκ οἰσθα μοίρας ης τυχεῖν αὐτὴν χρεών;

ΗΡ. οἶδεν ἀντὶ σοῦ γε κατθανέν ύφειμένην.

ΑΔ. πῶς οὖν ἐτέλεστιν, εἴτερος γῆνεσεν τάδε;

525

ΗΡ. δέ, μὴ πρόκλαι ἀκοίτιν, ἐς τόδε ἀναβαλοῦ.

ΑΔ. τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθι ὁ κατθανών.

ΗΡ. χωρὶς τό τ' εἴναι καὶ τὸ μὴ νομίζεται.

ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δὲ ἔγω.

ΗΡ. τί δῆτα κλαίεις; τίς φίλων ὁ κατθανών;

530

ΑΔ. γυνῆ· γυναικὸς ἀρτίως μεμνήμεθα.

ΗΡ. ὀθνεῖνος, η σοὶ συγγενῆς γεγώσα τις;

ΑΔ. ὀθνεῖνος, ἄλλως δὲ ην ἀναγκαία δόμοις.

ΗΡ. πῶς οὖν ἐν οἴκοις σοῦσιν ἄλεσεν βίον;

ΑΔ. πατρὸς θανόντος ἐνθάδε ὡρφανεύετο.

535

ΗΡ. φεύ.

εἴδεντος σ', "Αδμητε, μὴ λυπούμενον.

ΑΔ. ως δὴ τί δράσων τόνδε ὑπορράπτεις λόγον;

ΗΡ. ξένων πρὸς ἄλλην ἔστιαν πορεύομαι.

ΑΔ. οὐκ ἔστιν, ὥναξ· μὴ τοσόνδε ἔλθοι κακόν.

ΗΡ. λυπουμένοις ὄχληρὸς, εἰ μόλοι, ξένος.

ΑΔ. τεθνάσιν οἱ θανόντες· ἀλλ' οὐδὲ δόμοις.

ΗΡ. αἰσχρὸν παρὰ κλαίοντι θουνάσθαι φίλοις.

ΑΔ. χωρὶς ξενώνες εἰσιν οἱ σ' ἐσάξομεν.

ΗΡ. μέθες με, καὶ σοι μυρίαν ξέω χάριν.

ΑΔ. οὐκ ἔστιν ἄλλον σ' ἀνδρὸς ἔστιαν μολεῖν.

540

ἥγουσαν, τῶνδε δωμάτων ἔξωπίους

ξενῶντας οἶξας, τοῖς τ' ἐφεστῶσιν φράσον

545

σίτων παρείναι πλῆθος· ἐν δὲ κλῆσατε
θύρας μεσαύλους· οὐ πρέπει θωνωμένους
κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550

ΧΟ. τί δρᾶς; τοσαύτης ξυμφορᾶς προκειμένης,
"Ἄδμητε, τολμᾶς ξενοδοχεῖν; τί μῶρος εἰ;
ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπῆλασα
ξένον μολόντα, μᾶλλον ἄν μ' ἐπῆνεσας;
οὐ δῆτ', ἐπεί μοι ξυμφορὰ μὲν οἰδεν ἄν
μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.
καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἄν ην κακὸν,
δόμους καλεῖσθαι τοὺς ἐμοὺς ἔχθροξένους.
αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένουν,
σταντερ "Ἄργους δψίαν ἔλθω χθόνα. 555

ΧΟ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
φύλου μολόντος ἀνδρὸς, ὡς αὐτὸς λέγεις;
ΑΔ. οὐκ ἄν ποτ' ἥθελησεν εἰσελθεῖν δόμους,
εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
καὶ τῷ μὲν, οἴμαι, δρῶν τάδ' οὐ φρονεῖν δοκῶ, 565
οὐδὲ αἰνέσει με· τάμα δ' οὐκ ἐπίσταται
μέλαθρ' ἀπωθεῖν οὐδὲ ἀτιμάζειν ξένους. [στρ. α'.

ΧΟ. ὁ πολύξενος καὶ ἐλεύθερος ἀνδρὸς ἀεί ποτ' οἶκος,
σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570
ηξίωσε νάειν,
ἔτλα δὲ σοῦσι μηλονόμας
ἐν δόμοις γενέσθαι,
δοχμιᾶν διὰ κλιτύων
βοσκήμασι σοῦσι συρίζων 575
ποιμνίτας ὑμενάίους. [ἀντ. α'.

σύν δὲ ἐποιμάνοντο χαρᾶ μελέων βαλιαὶ τε λύγκες
ἔβα δὲ λιποῦσ' "Οθρυος νάπαν λεόντων 580
ἀ δαφονὸς Ίλα·
χόρευσε δὲ ἀμφὶ σὰν κιθάραν,
Φοῖβε, ποικιλόθριξ
νεβρὸς ὑψικόμων πέραν
βαίνοντο ἀλατᾶν σφυρῷ κούφῳ,
χαίροντος εὐφρονί μολπῷ. 585

τογαρ̄ πολυμηλοτάταν στρ. β'.
 ἐστίαν οἰκεῖ παρὰ καλλίναον 690

Βοιβίαν λίμναν ἀρότοις δὲ γυᾶν
 καὶ πεδίων δαπέδοις ὄρον ἀμφὶ μὲν ἀελίου κνεφαίαν
 ἵπποστασιν αἰθέρα τὰν Μολοσσῶν τίθεται,
 πόντιόν τ̄ Αἰγαίων̄ ἐπ̄ ἀκτάν 635
 ἀλίμενον Πηλίου κρατύνει.
 καὶ νῦν δόμον ἀμπετάσας ἀντ. β.
 δέξατο ξεῖνον νοτερῷ βλεφάρῳ,
 τᾶς φίλας κλαίων ἀλόχου νέκυν ἐν
 δώμασιν ἀρτιθανῆ· τὸ γὰρ εὐγένες ἐκφέρεται πρὸς
 αἰδῶ.
 ἐν τοῖς ἀγαθοῖσι δὲ πάντ̄ ἔνεστιν σοφίας.
 πρὸς δὲ ἐμῷ ψυχῷ θάρσος ἡσται
 θεοσεβῆ φῶτα κεδνὰ πράξειν. 605

ΑΔ. ἀνδρῶν Φεράίων εὐμενῆς παρουσίᾳ,
 νέκυν μὲν ἡδη πάντ̄ ἔχοντα πρόσπολοι
 φέρουσιν ἄρδην πρὸς τάφον τε καὶ πυράν.
 ὑμεῖς δὲ τὴν θανοῦσαν, ὡς νομίζεται,
 προσείπατ̄ ἔξιοῦσαν ὑστάτην ὁδόν. 610

ΧΟ. καὶ μὴν ὄρῳ σὸν πατέρα γηραιῷ ποδὶ¹
 στείχοντ̄, ὀπαδούς τ̄ ἐν χεροῖν δάμαρτι σῆ
 κόσμον φέροντας, νερτέρων ἀγάλματα.

ΦΕΡΗΣ.

ῆκω κακοῖσι σοῖσι συγκάμινων, τέκνον·
 ἐσθλῆς γὰρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος 615
 γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
 φέρειν ἀνάγκη, καίπερ ὅντα δύσφορα.
 δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
 ἵτω τὸ ταύτης σῶμα τιμᾶσθαι χρεῶν,
 ἥτις γε τῆς σῆς προῦθανε ψυχῆς, τέκνον,
 καὶ μὲν ἀπαιδὲς ἔθηκεν, οὐδὲ εἴασε σοῦ 620
 στερέντα γήρᾳ πενθίμῳ καταφθίνειν,
 πάσαις δὲ ἔθηκεν εὐκλεέστατον βίον
 γυναιξὶν, ἔργον τλάσα γενναῖον τόδε.

ω τόνδε μὲν σώσασ', ἀναστήσασα δὲ
γῆμᾶς πίτνοντας, χάρε, καν Ἀιδου δόμοις 625
εῦ σοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῦσιν, τὴ γαμεῖν οὐκ ἄξιον.

ΑΔ. οὗτ' ἡλθες ἐς τόνδ' ἔξ ἐμοῦ κληθεὶς τάφον
οὗτ' ἐν φίλοισι σὴν παρουσίαν λέγω. 630
κόσμον δὲ τὸν σὸν οὐποθ' ἦδε ἐνδύσεται
οὐ γάρ τι τῶν σῶν ἐνδεής ταφήσεται.
τότε ἔνυνταγεν χρῆν σ' ὅτ' ἀλλύμητη ἔγω.
σὺ δὲ ἐκποδῶν στὰς καὶ παρεὶς ἄλλῳ θανεῖν 635
νέψ γέρων ὧν, τόνδ' ἀποιμάξει νεκρόν;
οὐκ ἡσθ' ἀρ' ὄρθως τούτῳ σώματος πατήρ,
οὐδὲ η τεκέν φάσκουσα καὶ κεκλημένη
μήτηρ μ' ἔτικτε· δουλίου δὲ ἀρ' αἴματος
μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρα.
ἔδειξα εἰς ἔλεγχον ἔξελθὼν ὃς εἰ, 640
καὶ μ' οὐ νομίω παῦδα σὸν πεφυκέναι.
η τάρα πάντων διαπρέπεις ἀψυχίᾳ,
ὅς τηλίκοσδ' ὧν κάπι τέρμ' ἡκων βίον
οὐκ ἡθέλησας, οὐδὲ ἐτόλμησας θανεῖν
τοῦ σοῦ πρὸ παιδὸς, ἀλλὰ τῆδε εἰάσατε 645
γυναικὸς θύτειαν, τὴν ἔγω καὶ μητέρα
πατέρα τ' ἀν ἐνδίκως ἀν ἡγούμην μόνην.
καίτοι καλόν γ' ἀν τόνδ' ἀγῶν' ηγωνίσω,
τοῦ σοῦ πρὸ παιδὸς κατθανὼν, βραχὺς δέ σοι
πάντως ὁ λοιπὸς τὴν βιώσιμος χρόνος. 650
καγώ τ' ἀν ἔζων χῆδε τὸν λοιπὸν χρόνον,
κούκ ἀν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.
καὶ μὴν ὅσ' ἄνδρα χρὴ παθεῖν εὐδαιμονα
πέπονθας· ἡβῆσας μὲν ἐν τυραννίδι,
παῖς δὲ τὴν ἔγω σοι τῶνδε διάδοχος δόμων, 655
ῶστ' οὐκ ἀτεκνος κατθανὼν ἄλλοις δόμον
λεύψειν ἐμελλεις ὄρφανὸν διαρκάσαι.
οὐ μὴν ἔρεις γέ μ' ὡς ἀτιμάζων τὸ σὸν
γῆρας θανεῖν προῦδωκά σ', δοτις αἰδόφρων
πρός σ' τὴν μάλιστα, κάντι τῶνδε μοι χάριν 660

τοιάνδε καὶ σὺ χὴ τεκοῦσ' ἡλλαξάτην.
 τοιγάρ φυτεύων παῖδας οὐκέτ' ἀν φθάνοις,
 οἱ γηροβοσκήσουσι καὶ θανόντα σε
 περιστελοῦσι καὶ προθήσονται νεκρόν.
 οὐ γάρ σ' ἔγωγε τῷδ ἐμῇ θάψω χερί· επ
 τέθητκα γάρ δὴ τούπι σ· εἰ δὲ ἄλλου τιχῶν
 σωτῆρος αὐγὰς εἰσορῶ, κείνου λέγω
 καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.
 μάτην ἄρ' οἱ γέροντες εῦχονται θανεῖν,
 γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου. 670
 ἦν δὲ ἐγγὺς ἀληθείας, οὐδὲις βούλεται
 θυήσκειν, τὸ γῆρας δὲ οὐκέτ' ἔστ' αὐτοῖς βαρύ.
 ΧΟ. παύσασθ· ἀλις γάρ η παροῦσα συμφορὰ,
 ω παῖ· πατρὸς δὲ μὴ παροξύνης φρένα.

ΦΕ. ω παῖ, τίν' αὐχένις, πότερα Λυδὸν η Φρύγα επ
 κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
 οὐκ οἰσθα Θεσσαλὸν με κάπο Θεσσαλοῦ
 πατρὸς γεγώτα, γνησίως ἐλεύθερον;
 ἄγαν νέβριζεις, καὶ νεανλας λόγους
 ῥίπτων ἐσ ήμᾶς οὐ βαλῶν οὐτως ἄπει. 680
 ἐγὼ δέ σ' οἰκων δεσπότην ἐγεινάμην
 καθρεύ', ὄφείλω δὲ οὐχ ὑπερθνήσκειν σέθεν
 οὐ γὰρ πατρῷον τόνδ' ἐδεξάμην νόμον,
 παῖδων προθνήσκειν πατέρας, οὐδὲ Ἑλληνικόν.
 σαυτῷ γὰρ, εἴτε δυστυχής εἴτε εὐτυχής, 685
 ἔφυς· ἂ δὲ ήμῶν χρῆν σε τυγχάνειν, ἔχεις.
 πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύας
 λεύψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.
 τί δῆτά σ' ηδύκηκα; τοῦ σ' ἀποστερῶ;
 μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς, οὐδὲ ἐγὼ πρὸ σου. επ
 χαίρεις ὄρων φῶς, πατέρα δὲ οὐ χαίρειν δοκεῖς;
 η μὴν πολύν γε τὸν κάτω λογίζομαι
 χρόνον, τὸ δὲ ζῆν σμικρὸν, ἀλλ' ὅμως γλυκύ.
 σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
 καὶ ζῆς παρελθὼν τὴν πεπρωμένην τύχην, επ
 ταύτην κατακτάς· εἴτε ἐμὴν ἀψυχίαν

λέγεις, γυναικὸς, ὡς κάκισθ', ησσημένος,
ἢ τοῦ καλοῦ σοῦ προῦθανεν νεανίου;
σοφῶς δὲ ἐφηῆρες ὥστε μὴ θανεῖν ποτὲ,
εἰ τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ 700
γυναιχὸν ὑπὲρ σοῦ καὶ ὀνειδίζεις φίλοις
τοῖς μὴ θέλοντι δρᾶν τάδε, αὐτὸς ὡν κακός;
σίγα· νόμικε δέ, εἰ σὺ τὴν σαυτοῦ φιλεῖς
ψυχὴν, φιλεῖν ἀπαντας· εἰ δὲ ημᾶς κακῶς
ἔρεις, ἀκούσει πολλὰ κούν ψευδῆ κακά. 705

ΧΟ. πλείω λέλεκται νῦν τε καὶ τὰ πρὸν κακά·
παῦσαι δὲ, πρέσβυν, παῖδα σὸν κακορροθῶν.

ΑΔ. λέγ', ὡς ἐμοῦ λέξαντος· εἰ δὲ ἀλγεῖς κλύνων
τάλθης, οὐ χρῆν σ' εἰς ἔμ' ἔξαμαρτάνειν.

ΦΕ. σοῦ δὲ ἀν προθνήσκων μᾶλλον ἔξημάρτανον. 710

ΑΔ. ταῦτὸν γάρ ηβῶντ' ἄνδρα καὶ πρέσβυν θανεῖν;

ΦΕ. ψυχῆς μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν.

ΑΔ. καὶ μην Διός γε μείζον' ἀν ζώης χρόνον.

ΦΕ. ἀρά γονεῦσιν, οὐδὲν ἄκδικον παθών;

ΑΔ. μακροῦ βίου γάρ ἥσθόμητην ἐρώντα σε. 715

ΦΕ. ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδε ἐκφέρεις;

ΑΔ. σημεῖα τῆς σῆς, ὡς κάκισθ', ἀψυχίας.

ΦΕ. οὕτοι πρὸς ημῶν γένεται· οὐκ ἔρεις τόδε.

ΑΔ. φεῦ.

εἴθε ἄνδρος ἔλθοις τοῦδε γένεται· οὐκ ἔσται ποτέ.

ΦΕ. μηήστενε πολλὰς, ὡς θάνωσι πλείστες. 720

ΑΔ. σοὶ τοῦτο ὄνειδος· οὐ γάρ ηθελες θανεῖν.

ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.

ΑΔ. κακὸν τὸ λῆμα κούκην ἐν ἀνδράσιν τὸ σόν.

ΦΕ. οὐκ ἐγγελῆς γέροντα βαστάζων νεκρόν.

ΑΔ. θανεῖ γε μέντοι δυσκλεῖς, ὅταν θάνητος. 725

ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.

ΑΔ. φεῦ φεῦ· τὸ γῆρας ὡς ἀναιδείας πλέων.

ΦΕ. ηδὲ οὐκ ἀναιδής· τήνδε ἐφηῆρες ἀφρονα.

ΑΔ. ἄπελθε, καὶ με τόνδε ἔτα θάψαι νεκρόν.

ΦΕ. ἄπειμι· θάψεις δὲ αὐτὸς ὡν αὐτῆς φονεύς. 730
δίκας δὲ δώσεις σοῦσι κηδεσταῖς ἔτι.

η τῷρ' Ἀκαστος σὺκέτ' ἔστ' ἐν ἀνδράσιν,
εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.

ΑΔ. ἔρροις νῦν αὐτὸς χὴ ἔνυοικήσασά σοι,
ἀπαδε παιδὸς ὄντος, ὥσπερ ἄξιοι, 735
γηράσκετ· οὐ γὰρ τῷδέ γ' ἐς ταῦτὸν στέγος
νεῖσθ· εἰ δ' ἀπειτεῖν χρῆν με κηρίκων ὑπὸ^{τὴν σὴν πατρώαν ἔστιαν, ἀπεῖπον ἄν.}
ημεῖς δὲ, τοὺν ποσὶν γὰρ οἰστέον κακὸν,
στείχωμεν, ὡς ἀν τῷρ διηρέμεν νεκρόν. 740

ΧΟ. ἵω ἵω. σχετλία τόλμης,
ω γενναία καὶ μέγ' ἀρίστη,
χαῖρε πρόφρων σε χθόνιος θ' Ἐρμῆς
"Αἰδης τε δέχοιτ· εἰ δέ τι κάκει
πλέον ἔστ' ἀγαθοῖς, τούτων μετέχων"
"Αἰδου νύμφη παρεδρεύοις. 745

ΘΕΡΑΠΩΝ.

πολλοὺς μὲν ἦδη κάπο παντοίας χθονὸς
ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,
οὶς δεῖπνα προῦθηκ· ἀλλὰ τοῦδ' οὕπω ξένου
κακίον' ἐς τῆνδ' ἔστιαν ἐδεξάμην. 750

ὅς πρώτα μὲν πενθοῦντα δεσπότην ὄρων
εἰσῆλθε κατόλμησ' ἀμείψασθαι πύλας.
ἔπειτα δ' οὐτὶ σωφρόνως ἐδέξατο
τὰ προστυχόντα ξένια, συμφορὰν μαθὼν,
ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν. 755
ποτῆρα δ' ἐν χείρεσσι κίστινον λαβὼν
πίνει μελαίνης μητρὸς εὐζώρον μέθυ,
ἔως ἐθέρμην' αὐτὸν ἀμφιβάστα φλὸξ
οῖνου στέφει δὲ κράτα μυρσίνης κλάδοις,
ἄμουσ' ὑλακτῶν, διστὰ δ' ἦν μελη κλύειν. 760
οἱ μὲν γὰρ ὥδε, τῶν ἐν Ἀδμήτου κακῶν
οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
δέσποιναν ὅμμα δ' οὐκ ἐδείκνυμεν ξένῳ
τέγγοντες. "Ἀδμήτος γὰρ ὥδ' ἐφίέτο.
καὶ νῦν ἔγώ μὲν ἐν δόμοισιν ἔστιώ 765

ξένον, πανοῦργον κλῶπα καὶ ληστήν τινα,
η̄ δ̄ ἐκ δόμων βέβηκεν, οὐδ̄ ἐφεσπόμπη,
οὐδ̄ ἔξετενα χεῖρ', ἀποιμάζων ἐμὴν
δέσποιναν, η̄ μοὶ πᾶσι τ̄ οἰκέταισιν η̄ν
μῆτηρ· κακῶν γάρ μυρίων ἐρρύετο,
ὅργας μαλάσσουσ' ἀνδρός. ἀρα τὸν ξένον
στυγῷ δικαίως, ἐν κακοῖς ἀφιγμένον;

ΙΙΙ. οὐτος, τί σεμνὸν καὶ τεφροτικὸς βλέπεις;
οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον
εἶναι, δέχεσθαι δ̄ εὐπροσηγόρῳ φρενί. π. 75
σὺ δ̄ ἄνδρ' ἐταῖρον δεσπότου παρόνθ' ὄρῶν,
στυγνῷ προσώπῳ καὶ συνωφρυνωμένῳ
δέχει, θυραίον πήματος σπουδὴν ἔχων.
δεῦρ' Ἐλθ', ὅπως ἀν καὶ σοφώτερος γένη.
τὰ θνητὰ πράγματ' οἰδας η̄ν ἔχει φύσιν; π. 80
οἶμαι μὲν οὐ· πόθεν γάρ; ἀλλ' ἀκούε μου.
βροτοῖς ἀπασι κατθανεῖν ὄφειλεται,
κούκ ἔστι θνητῶν ὅστις ἔξεπίσταται
τὴν αὔριον μέλλουσαν εἰ βιώσεται.
τὸ τῆς τύχης γάρ ἀφανὲς οὐ προβήσεται, π. 85
καστ' οὐ διδακτὸν, οὐδ̄ ἀλίσκεται τέχνῃ.
ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
εὐφραινε σαντὸν, πῦνε, τὸν καθ' ἡμέραν
βίον λογίζουν σὸν, τὰ δ̄ ἄλλα τῆς τύχης.
τίμα δὲ καὶ τὴν πλεύστον ἡδίστην θεῶν π. 90
Κύπριν βροτοῦσι· εὐμενής γάρ η̄ θεός.
τὰ δ̄ ἄλλ' ἔστον ταῦτα, καὶ πείθου λόγοις
ἐμοῖσιν, εἴπερ ὄρθα σοι δοκῶ λέγειν.
οἶμαι μέν. οὐκον τὴν ἄγαν λύπην ἀφεὶς
πίει μεθ' ἡμῶν τάσδ̄ ὑπερβαλλὼν πύλας, π. 95
στεφάνοις πυκασθεῖς; καὶ σάφ' οὐδ̄ ὁθούνεκα
τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν
μεθορμεῖ σε πίτυλος ἐμπεισῶν σκύφου.
οὗτας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεῶν,
ώς τοῖς γε σεμνοῖς καὶ συνωφρυνωμένοις π. 100
ἀπασίν ἔστιν, ως γ' ἐμοὶ χρῆσθαι κριτῆ,

οὐ βίος ἀληθῆς ὁ βίος, ἀλλὰ σημφορά.
 ΘΕ. ἐπιστάμεσθα ταῦτα· τὸν δὲ πράσσομεν
σύχ οὐα κάμου καὶ γέλωτος ἄξια.
 ΗΡ. γυνὴ θυραῖος η̄ θαυμάσσε· μὴ λίαν 805
τένθει· δόμων γάρ ζῶσι τῶνδε δεσπόται.
 ΘΕ. τί ζῶσι; οὐ κατοισθα τὰν δόμοις κακά.
 ΗΡ. εἰ μή τι σός με δεσπότης ἐψεύσατο.
 ΘΕ. ἄγαν ἐκεῖνός ἐστ' ἄγαν φιλόξενος.
 ΗΡ. οὐ χρῆν μὲν οὐδείσιν γ' οὐνεκ' εὐ πάντας τεκροῦ; 810
 ΘΕ. η̄ κάρτα μέντοι καὶ λίαν θυραῖος η̄ν.
 ΗΡ. μῶν ξυμφοράν τιν' οὐσαν οὐκ ἐφράζε μοι;
 ΘΕ. χαίρων ιδού· ημῖν δεσπότοιν μέλει κακά.
 ΗΡ. οδὸς οὐ θυραίων πημάτων ἄρχει λόγος.
 ΘΕ. οὐ γάρ τι κωμάζοντ' ἀν ηχθόμητη σ' ὄρων. 815
 ΗΡ. ἀλλ' η̄ πέπονθα δεύν' ιπὲ ξένον ἐμῶν;
 ΘΕ. οὐκ οὐλθεις ἐν δέοντι δέξασθαι δόμοις·
πένθος γάρ ημῖν ἐστί· καὶ κουράν βλέπεις
μελαμπέπλους στολμούς τε.
 ΗΡ. τίς δὲ ὁ κατθανών;
μῶν η̄ τέκνων τις φροῦδος η̄ πατήρ γέρων; 820
 ΘΕ. γυνὴ μὲν οὖν ὀλωλεν Ἀδμήτου, ξένε.
 ΗΡ. τί φήσ; ἐπειτα δῆτά μὲν ἔξενίζετε;
 ΘΕ. ηδέπτο γάρ σε τῶνδε ἀπώσασθαι δόμων.
 ΗΡ. ω σχέτλι, οἵας ημπλακες ξυναόρουν.
 ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μοίη. 825
 ΗΡ. ἀλλ' ησθόμητη μὲν, ὅμμι ιδὸν δακρυρροοῦν
κουράν τε καὶ πρόσωπον· ἀλλ' ἐπειθέ με
λέγων θυραίων κῆδος ἐς τάφον φέρειν.
βίᾳ δὲ θυμοῦ τάσδε ιπερβαλὼν πύλας
ἐπινον ἀνδρὸς ἐν φιλοξένου δόμοις, 830
πράσσοντος οὐτω. κάρτα κωμάζω κάρα
στεφάνοις πυκασθείς; ἀλλὰ σοῦ τὸ μὴ φράσαι,
κακοῦ τοσούτου δώμασιν προσκειμένου.
ποῦ καὶ σφε θάπτει; ποῦ νιν εύρήσω μολών;
 ΘΕ. ὥρθην παρ' οἰμον, η̄ πὶ Λάρισσαν φέρει, 835
τύμβον κατόψει ξεστὸν ἐκ προαστίου.

ΙΙΡ. ὡς πολλὰ τλάσα καρδία ψυχή τ' ἔμη,
νῦν δεῖξον οἶον παῖδα σ' ἡ Τιρυνθία
Ἡλεκτρυόνος ἐγείνατ' Ἀλκμήνη Διό.
δεῖ γάρ με σῶσαι τὴν θανοῦσαν ἀρτίως 840
γυναῖκα κεῖς τόνδι ἀνθις ἰδρῦσαι δόμον
"Ἀλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.
ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
Θάνατον φυλάξω, καί νιν εὐρήσειν δοκῶ,
πίνοντα τύμβου πλησίον προσφαγμάτων. 845
κανπέρ λοχήσας αὐτὸν ἐξ ἔδρας συθεὶς
μάρψω, κύκλον δὲ περιβάλω χεροῖν ἔμαιν,
οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται
μογοῦντα πλευρὰ, πρὶν γυναῖκά ἔμοι μεθῆ.
ἥν δ' οὖν ἀμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλιγ 850
πρὸς αἰματηρὸν πέλανον, εἴμι τῶν κάτω
Κόρης ἄνακτός τ' εἰς ἀνηλίους δόμους,
αἰτήσομαι τε· καὶ πέποιθ' ἄξειν ἄνω
"Ἀλκηστιν, ὥστε χερσὸν ἐνθέιναι ξένου,
ὅς μ' ἐς δόμους ἐδέξατ' οὐδὲ ἀπήλασε, 855
καίπερ βαρεύᾳ συμφορῷ πεπληγμένος,
ἐκρυπτε δ', ὡν γενναῖος, αἰδεσθεὶς ἔμε.
τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος;
τίς Ἑλλάδ' οἰκῶν; τοιγάρ οὐκ ἔρει κακὸν
εὐεργετῆσαι φῶτα γενναῖος γεγώς. 860

ΑΔ. ἴω ἴω. στυγναὶ πρόσοδοι,
στυγναὶ δ' ὄψεις χήρων μελάθρων.
ἴω μοί μοι, αἰάι.
ποι βῶ; πᾶ στῶ; τί λέγω; τὶ δὲ μή;
πως ἀν ὄλοιμαν. 865
ἥ βαρυδαίμονα μήτηρ μ' ἔτεκεν.
ζηλῶ φθιμένους, κείνων ἔραμαι,
κεῖν' ἐπιθυμῶ δώματα ναίειν.
οὔτε γὰρ αὐγὰς χαίρω προσορῶν,
οὔτ' ἐπὶ γαίας πόδα πεζεύων.
τοῖον δημηρόν μ' ἀποσυλήσας 870
"Αιδη Θάνατος παρέδωκεν.

ΧΟ. πρόβα πρόβα· βâθι κεῦθος οïκων, στρ. α'.

ΑΔ. αïαî.

ΧΟ. πεπονθὼς ἄξι' αἰαγμάτων.

ΑΔ. ἔé.

ΧΟ. δι' ὁδύνας ἔβας,
σάφ' οïδα. ΑΔ. φεῦ φεῦ.

ΧΟ. τὰν νέρθεν οὐδὲν ὠφελεῖς.

ΑΔ. ἵω μοὶ μοὶ.

ΧΟ. τὸ μῆποτ' εἰσιδεῖν φιλίας ἀλόχου πρόσωπον τâ̄τα λυπρόν. 878

ΑΔ. ἔμνησας δο μον φρένας ἥλκωσεν·
τί γâρ ἀνδρὶ κακὸν μεῦζον ἀμαρτεῖν πιστῆς ἀλόχου; μή ποτε γήμας ὠφελον οïκεῖν μετὰ τῆσδε δόμους. 880
ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν.
μία γâρ ψυχῇ τῆς ὑπεραλγεῦν μέτριον ἄχθος.

παιδων δὲ νόσους καὶ νυμφιδίους 885
εὐνᾶς θανάτοις κεραῦζομένας
οὐ τλητὸν ὥραν, ἔξὸν ἀτέκνους
ἀγάμους τ' εἶναι διὰ παντός.

ΧΟ. τύχα τύχα δυσπάλαιστος ἥκει. ᾱντ. α'.

ΑΔ. αïαî.

ΧΟ. πέρας δο οὐδὲν τίθης ἀλγέων. 890

ΑΔ. ἔé.

ΧΟ. βαρέα μὲν φέρειν,
δῦμως δέ. ΑΔ. φεῦ φεῦ.

ΧΟ. τλâ̄θ· οὐ σὺ πρῶτος ὠλεστας

ΑΔ. ἵω μοὶ μοὶ

ΧΟ. γναῖκα· συμφορὰ δο ἐτέρους ἐτέρα πιέζει φανεῖσα θνατῶν.

ΑΔ. ὡ μακρὰ πένθη λῦπαι τε φίλων

τῶν ὑπὸ γαῖαν.

τί μ' ἐκώλυσας βῆψαι τύμβουν

τάφρον ἐσ κοïλην, καὶ μετ' ἐκείνης

τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;

Εύο δ' ἀντὶ μᾶς Ἀιδης ψυχὰς
τὰς πιστοτάτας σὺν ἀν ἐσχεν, ὁμοῦ
χθονίαν λάμνην διαβάντε.

ΧΟ. ἐμοί τις ἦν ἐν γένει, φόρος ἀξιόθρηνος στρ. β'.

φῆστ' ἐν δόμοισι 905

μονόπαις· ἀλλ' ἔμπας

ἔφερε κακὸν ἄλις, ἄτεκνος ἄν,

πολιὰς ἐπὶ χαίτας

ἡδη προπετής ὥν

βιότου τε πόρσω. 910

ΛΔ. ὁ σχῆμα δόμων, πῶς εἰσέλθω;

πῶς δ' οἰκήσω, μεταπίπτοντος

δαίμονος; οἵμοι. πολὺ γάρ τὸ μέσον

τότε μὲν πεύκαις σὺν Πηλιάσιν 915

σύν θ' ὑμεναίοις ἔστειχον ἔσω,

φιλίας ἀλόχου χέρα βαστάζω.

πολυάχητος δ' εἴπετο κῶμος

τήν τε θανοῦσαν κᾶμ' ὀλβίζων,

ώς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων 920

δύντες ἀριστέων σύζυγες εἴμεν,

ηὗν δ' ὑμεναίων γόσις ἀντίπαλος

λευκῶν τε πέπλων μέλανες στολμοὶ

πέμπουσί μ' ἔσω

λέκτρων κοίτας ἐς ἐρήμους. 925

ΧΟ. παρ' εὐτυχῆ σοι πότμον ἡλθεν ἀπειροκάκῳ τόδ'

ἀλγος· ἀλλ' ἔσωσας [άντ. β'.

βίοτον καὶ ψυχάν.

ἔθανε δάμαρ, ἔλιπε φιλίαν· 880

τί νέον τόδε; πολλοὺς

ἡδη παρέλυσεν

θάνατος δάμαρτος.

ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον 985

τούμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως·

τῆς μὲν γάρ οὐδὲν ἀλγος ἄψεται ποτε,

πολλῶν δὲ μόχθων εὐκλεής ἐπαύσατο.

ἔγώ δ', οὐ χρῆν ζῆν, παρεὶς τὸ μόρσιμον,

Λυπτρὸν διάξω βίστοις ἄρτι μαθάνω.
τῶς γὰρ δόμεων τῶνδε εἰσόδους ἀνέξομαι;
τὸν ἀν τροσεπτών, τοῦ δὲ τροσηρθεὶς ὑπο,
τερπτῆς τύχουμεν ἀν εἰσόδου; ποιὲ τρέψομαι;
ἡ μὲν γὰρ ἐνδον ἔξελατο μὲν ἐφημά,
γυναικὸς εὐνὰς εὐτὸν ἀν εἰσῶν κενὰς
θρόνους τὸν ἐν οἰσταῖς οἶε, καὶ κατὰ στέγας
αὐχμηρὸν σύδας, τέκνα δὲ ἀμφὶ γούναις
πίκτοντα κλαίγε μητέρ, οἱ δὲ δεσπότιν
στένωσιν οἴαν ἐκ δόμεων ἀπώλεσαν.
τὰ μὲν κατ’ οἴκους τοιάδε· ἔξωθεν δέ με
γάμοι τὸν ἐλάστι Θεσσαλῶν καὶ ξύλλογος
γυναικοπληθεῖς· οὐ γὰρ ἔξανέξομαι
λεύσσων δάμαρτος τῆς ἐμῆς ὀμήλικας.
ἐρεῖ δέ με δότις ἔχθρὸς ὁν κυρεῖ τάδε·
ἴδου τὸν αἰσχρῶν ζῶνθ, δος οὐκ ἔτλη θανεῖν, 255
ἀλλ’ ἦν ἔγημεν ἀντιδοὺς ἀψυχά
πέφενγεν Ἀιδηροῦ καὶ ἀντὶρ εἶναι δοκεῖ;
στυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
θανεῖν. τοιάνδε πρὸς κακοῖσι κληρόνα
ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι,
κακῶς κλύνοντι καὶ κακῶς πεπραγότι;

ΧΟ.	έγώ καὶ διὰ μούσας καὶ μετάρσιος ἥξα, καὶ πλείστων ἀψάμενος λόγων κρέισσον οὐδὲν ἀνάγκας ηὗρον, οὐδέ τι φάρμακον Θρήσσαις ἐν σανίσιν, τὰς Ορφεία κατέγραψεν	στρ. α'.
	γῆρας, οὐδὲ ὄσα Φοῖβος Ἀσκληπιάδαις ἔδωκε	970
	φάρμακα πολυπόνοις ἀντιτεμών βροτοῖσιν.	
	μόνας δ' οὗτ' ἐπὶ βωμοὺς	ἀντ. α'.

καὶ γὰρ Ζεὺς ὁ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτῆ.

καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον, 980
οὐδέ τις ἀποτόμον λήματός ἐστιν αἰδώς.
καὶ σ' ἐν ἀφύκτοισι χερῶν ἐλε θεὰ δεσμοῖς·
τόλμα δ' οὐ γὰρ ἀνάξεις ποτ ἐνερθεν [στρ. β'.
κλαίων τοὺς φθιμένους ἄνω.

καὶ θεῶν σκότιοι φθίνουσι

παῖδες ἐν θανάτῳ.

990

φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,
φίλα δ' ἔτι καὶ θανοῦσα.

γενναιοτάταν δὲ πασᾶν

έζεύξα κλισίαις ἄκοιτιν.

994

μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομιζέσθω ἀντ. β'.
τύμβος σᾶς ἀλόχου, θεοῦσι δὲ ὁμοίως

τιμάσθω, σέβας ἐμπόρων.

καὶ τις δοχμίαν κέλευθον

1000

ἐμβαίνων τόδ' ἐρεῦ·

αῦτα ποτὲ προῦθαν' ἀνδρὸς,

νῦν δὲ στὶ μάκαιρα δαίμων,

χαῖρ', ὡς πότνι', εὖ δὲ δοίης.

τοιαί νιν προσερῦσι φάμαι.

1006

καὶ μήν ὅδ', ὡς ἔουκεν, Ἀλκμήνης γόνος,

*Ἀδμητε, πρὸς σὴν ἐστίαν πορεύεται.

HP. φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,

*Ἀδμητε, μομφὰς δὲ οὐχ ὑπὸ σπλάγχνοις ἔχειν
σιγῶντ'. ἐγὼ δὲ σοῦς κακῶντις ηξίουν 1010

ἐγγὺς παρεστὼς ἔξετάζεσθαι φίλος·

σὺ δὲ οὐκ ἔφραζες σῆς προκείμενον νέκυν

γυναικὸς, ἀλλά μὲν ἔξενικες ἐν δόμοις,

ὡς δὴ θυραίου πήματος σπουδὴν ἔχων.

κάστεψα κράτα καὶ θεοῖς ἐλευφάμην

1015

σπουδὰς ἐν οἴκοις δυστυχοῦσι τοῦσι σοῦς.

καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,

οὐ μήν σε λυπεῖν ἐν κακοῖσι βούλομαι.

· ών δ' ούνεχ' ήκω δεῦρ' ὑποστρέψας πάλιν
λέξω. γυναικα τήνδε μοι σώσον λαβών, 1020
· έως ἀν ἵππους δεῦρο Θρηκίας ἄγων
· ἔλθω, τύραννον Βιστόνων κατακτανών.
πράξας δ' δ μὴ τύχοιμι, νοστήσαιμι γὰρ,
δίδωμι τήνδε σοίσι προσπολείν δόμοις.
πολλῷ δὲ μόχθῳ χεῖρας ἥλθεν εἰς ἐμάς· 1025
ἀγώνα γὰρ πάνδημον εύρίσκω τινὰς
τιθέντας ἀθλητῶν, ἄξιον πόνου,
· οὐθεν κομίζω τήνδε νικητήρια
λαβών· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν ἦν
· ἵππους ἄγεσθαι, τοῦσι δ' αὖ τὰ μείζονα 1030
νικῶσι, πυγμῆν καὶ πάλην, βουνφόρβια·
γυνὴ δ' ἐπ' αὐτοῖς εἴπετ· ἐντυχόντι δὲ
αὐσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλεές.
· ἀλλ', ὥσπερ εἴπον, σοὶ μέλειν γυναικα χρόν.
οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβών 1035
· ήκω χρόνῳ δὲ καὶ σύ μ' αἰνέστεις ἵσως.

ΑΔ. οὗτοι σ' ἀτίζων οὐδὲ ἐν ἔχθροῦσιν τιθεὶς
· ἔκρυψ' ἐμῆς γυναικὸς ἀθλίους τύχας·
· ἀλλ' ἄλγος ἄλγει τοῦτ' ἀν ἦν προσκείμενον,
εἴ του πρὸς ἄλλου δώμαθ' ὠρμῆθης ξένουν. 1040
· ἀλις δὲ κλαίειν τούμὸν ἦν ἐμοὶ κακόν.
γυναικα δ', εἴ πως ἔστιν, αἰτοῦμαι σ', ἄναξ,
· ἄλλον τιν' ὄστις μὴ πέπονθεν οἵ ἐγώ
σωζειν ἄνωχθι Θεσσαλῶν· πολλοὶ δέ σοι
ξένοι Φεραίων· μή μ' ἀναμνήσῃς κακῶν. 1045
οὐκ ἀν δυναίμην τήνδε ὄρῶν ἐν δώμασιν
ἀδακρυς εἴναι· μὴ νοσοῦντί μοι νόσον
προσθῆς· ἀλις γὰρ συμφορῇ βαρύνομαι.
ποῦ καὶ τρέφοιτ' ἀν δωμάτων νέα γυνή;
νέα γὰρ, ως ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
πότερα κατ' ἄνδρῶν δῆτ' ἐνοικήσει στέγην;
καὶ πῶς ἀκραιφνῆς, ἐν νέοις στρωφωμένη,
· ἔσται; τὸν ηβῶνθ', Ἡράκλεις, σὺ ράδιον

εῖργειν· ἐγὼ δέ σου προμηθίαν ἔχω.
 ἡ τῆς θανούσης θάλαμον εἰσβήσας τρέφω; 1053
 καὶ πῶς ἐπεισφρῷ τήνδε τῷ κείνης λέχει;
 διπλῆν φοβούμαι μέμψιν, ἐκ τε δημοτῶν,
 μή τίς μ' ἐλέγχῃ τὴν ἔμήν εὐεργέτιν
 προδότ' ἐν ἀλλιῃς δεμνίοις πίτνειν νέας,
 καὶ τῆς θανούσης, ἀξία δέ μοι σέβειν, 1060
 πολλὴν πρόνοιαν δεῖ μ' ἔχειν. σὺ δ', ὁ γύναι,
 ἢτις ποτ' εἴ σὺ, ταῦτ' ἔχουσος Ἀλκήστιδι
 μορφῆς μέτρ' ἴσθι, καὶ προσήξαι δέμας.
 οἶμοι. κόμιζε πρὸς θεῶν ἀπ' ὄμματων
 γυναῖκα τήνδε, μή μ' ἐλῆς γῆρημένον. 1065
 δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν
 ἔμήν θολοῖ δὲ καρδίαν, ἐκ δ' ὄμματων
 πηγαὶ κατερρώγασιν. ὁ τλήμων ἐγὼ
 ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦν.

ΧΟ. ἐγὼ μὲν οὐκ ἔχοιμ' ἀν εὖ λέγειν τύχην. 1070
 χρὴ δ', ὅστις εἴσι, καρτερεῖν θεοῦ δόσιν.

ΗΡ. εἴ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σήν
 ἐς φῶς πορεύσας νερτέρων ἐκ δωμάτων
 γυναῖκα, καί σοι τήνδε πορσύναι χάριν.

ΑΔ. σάφ' οἴδα βούλεσθαί σ' ἄν. ἀλλὰ ποῦ τόδε; 1075
 οὐκ ἔστι τοὺς θανόντας ἐς φάσις μολεῖν.

ΗΡ. μην νῦν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.

ΑΔ. ῥάσον παρανεῖν ἡ παθόντα καρτερεῖν.

ΗΡ. τί δ' ἀν προκόπτοις, εἰ θέλεις ἀεὶ στάνειν;

ΑΔ. ἔγνωκα καῦτος, ἀλλ' ἔφως τίς μ' ἔξαγει. 1080

ΗΡ. τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ.

ΑΔ. ἀπώλεσέν με, κατὶ μᾶλλον ἡ λέγω.

ΗΡ. γυναικὸς ἐσθλῆς ἡμπλακεῖς τίς ἀντερεῖ;

ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἥδεσθαι βίω.

ΗΡ. χρόνος μαλάξει, νῦν δὲθ' ἡβάσκει κακόν. 1085

ΑΔ. χρόνον λέγοις ἄν, εἰ χρόνος τὸ κατθανεῖν.

ΗΡ. γυνή σε παύσει καὶ νέου γάμου πόθος.

ΑΔ. σίγησον οἶον εἶπας. οὐκ ἀν φόμην.

ΗΡ. τί δ; οὐ γαμεῖς γάρ, ἀλλὰ χηρεύσει λέχος;
 ΑΔ. οὐκ ἔστιν ἡτις τῷδε συγκλιθήσεται. 1000

ΗΡ. μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾶς;
 ΑΔ. κείνην ὅπουτέρ ἔστι τιμᾶσθαι χρεών.
 ΗΡ. αὖν μὲν αἰνῶ· μωρίαν δὲ ὄφλισκάνεις.
 ΑΔ. ὡς μῆποτ' ἄνδρα τόνδε νυμφίον καλῶν.
 ΗΡ. ἐπήγενος' ἀλόχω πιστὸς οὐνεκ' εἶ φίλος. 1095
 ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὐσαν προδούς.
 ΗΡ. δέχον τυν εἴσω τήνδε γενναίων δόμων.
 ΑΔ. μῆ, πρός σε τοῦ σπείραντος ἄντομαι Διός.
 ΗΡ. καὶ μὴν ἀμαρτήσει γε μὴ δράσας τάδε.
 ΑΔ. καὶ δρῶν γε λύπη καρδίαν δηχθήσομαι. 1100
 ΗΡ. πιθοῦ· τάχ' ἀν γάρ ἐς δέον πέσοι χάρις.
 ΑΔ. φεῦ.
 εἴθ' ἔξ ἀγώνος τήνδε μῆ λαβέσ ποτε.
 ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾶς ἐμοί.
 ΑΔ. καλῶς ἔλεξας· ή γυνὴ δὲ ἀπελθέτω.
 ΗΡ. ἀπεισιν, εἰ χρή· πρῶτα δὲ εἰ χρεῶν ἄθρει. 1105
 ΑΔ. χρή, σοῦ γε μῆ μέλλοντος ὄργαινεν ἐμοί.
 ΗΡ. εἰδὼς τι κάγω τήνδε ἔχω προθυμίαν.
 ΑΔ. νίκα ννν. οὐ μήν ἀνδάνοντά μοι ποιεῖς.
 ΗΡ. ἀλλ' ἔσθ' δέρ ήμᾶς αἰνέσεις· πιθοῦ μόνον.
 ΑΔ. κομίζετ', εἰ χρή τήνδε δέξασθαι δόμοις. 1110
 ΗΡ. οὐκ ἀν μεθείμην σοὶς γυναικα προσπόλοις.
 ΑΔ. σὺ δὲ αὐτὸς αὐτὴν εἴσαγ', εἰ δοκεῖ, δόμοις.
 ΗΡ. ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.
 ΑΔ. οὐκ ἀν θίγοιμι, δῶμα δὲ εἰσελθεῖν πάρα.
 ΗΡ. τῇ σῇ πέποιθα χειρὶ δεξιῷ μόνη. 1115
 ΑΔ. ἀναξ, βιάζει μὲν οὐ θέλοντα δρᾶν τάδε.
 ΗΡ. τόλμα προτείναι χείρα καὶ θιγεῖν ξένης.
 ΑΔ. καὶ δὴ προτείνω, Γοργόν' ὡς καρατόμω.
 ΗΡ. ἔχεις; ΑΔ. ἔχω.
 ΗΡ. ναι, σωζέ τυν, καὶ τὸν Διὸς
 φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον. 1120
 βλέψυν δὲ ἐς αὐτὴν, εἴ τι σοι δοκεῖ πρέπειν

γυναικί λύπης δ' εύτυχῶν μεθίστασο.
 ΑΔ. ὡς θεοὶ, τί λέξω; θαῦμ' ἀνέλπιστον τόδε·
 γυναικά λεύσσω τήνδ' ἐμὴν ἐτητύμως,
 ἡ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά; 1125
 ΗΡ. οὐκ ἔστιν, ἀλλὰ τήνδ' ὄρδες δάμαρτα σήν.
 ΑΔ. ὄρα γε μή τι φάσμα νερτέρων τόδ' ὦ.
 ΗΡ. οὐ ψυχαγωγὸν τόνδ' ἐποήσω ξένον.
 ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμήν;
 ΗΡ. σάφ' ἵσθ. ἀπιστεῖν δ' οὐ σε θαυμάζω τύχην. 1130
 ΑΔ. θήγω, προσείπω ζώσαν ὡς δάμαρτ' ἐμήν;
 ΗΡ. πρόσειπ'. ἔχεις γὰρ πᾶν ὅσονπερ ἡθελες.
 ΑΔ. ὡς φιλτάτης γυναικὸς ὅμμα καὶ δέμας,
 ἔχω σ' ἀέλπτως, οὐποτ' ὅψεσθαι δοκῶν.
 ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135
 ΑΔ. ὡς τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνουν,
 εὐδαιμονοίης, καὶ σ' ὁ φιτύσας πατήρ
 σώζοι· σὺ γὰρ δὴ τάμ' ἀνώρθωσας μόνος.
 πῶς τήνδ' ἐπεμψας νέρθεν ἐς φάος τόδε;
 ΗΡ. μάχην ἔννάψας δαιμόνων τῷ κυρίῳ. 1140
 ΑΔ. ποῦ τόνδε Θανάτῳ φῆς ἀγώνα συμβαλεῖν;
 ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῦν.
 ΑΔ. τί γάρ ποθ' ἥδ' ἄναυδος ἔστηκεν γυνή;
 ΗΡ. οὐπω τέμεις σοι τῆσδε προσφωνημάτων
 κλύειν, πρὶν ἀν θεοῖσι τοῖσι νερτέροις 1145
 ἀφαγνίσηται καὶ τρίτον μόλη φάος.
 ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὁν
 τὸ λοιπὸν, "Ἄδμητ", εὐσέβει περὶ ξένους.
 καὶ χαῖρ· ἐγὼ δὲ τὸν προκείμενον πόνον
 Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολῶν. 1150
 ΑΔ. μείνον παρ' ἥμην καὶ ἔννέστιος γενοῦ.
 ΗΡ. αὐθίς τόδ' ἔσται, νῦν δ' ἐπείγεσθαι με δεῖ.
 ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις πόδα.
 ἀστοῖς δὲ πάσῃ τ' ἐννέπω τετραρχίᾳ
 χοροὺς ἐπ' ἐσθλαῖς συμφορᾶσιν ἴστάναι 1155
 βωμούς τε κνισᾶν βουθύτοισι προστροπᾶς.

νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον
τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομας.

ΧΟ. πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δὲ ἀέλπτως κραίνουσι θεοῖ. 1160
καὶ τὰ δοκηθέντα οὐκ ἐτελέσθη,
τῶν δὲ ἀδοκήτων πόρον ηῦρε θεός.
τοιώνδε ἀπέβη τόδε πρᾶγμα.

NOTES.

1—27. The Prologue is spoken by Apollo, who explains the reasons of his sojourn for a time among mortals, his hospitable reception in the house of Admetus, and the favour he has done to his pious host in return, by persuading the Fates to prolong the term of his life beyond the destined day, provided he could find a substitute to die for him; which alone of all his friends and relations Alcestis consented to do.

1. *ωδώματα*] The address, as in the beginning of the *Andromache* and *Electra*, is not followed by any further appeal to, or statement respecting, the place spoken of.—*Ἐτλῆνη*] 'I condescended to be content with the fare of a serf,' i.e. one of the Thessalian *περέσται*, or tillers of the land and keepers of the herds, who are here called *θῆται*. For *Ἐτλῆνη* see inf. 275, 572.

3. *Ζεὺς γάρ*] 'For Zeus, by killing my son, was the cause of this (i.e. of my abode on earth), Asclepius I mean, by hurling at his breast a flaming dart.' This is explained by what follows: 'Therefore I killed the Cyclopes, who had forged the fatal bolt, and so Zeus forced me to undergo this service as a penalty.' See v. 128. Asclepius had been blasted by Zeus for raising a dead man to life, Aesch. *Ag.* 992.

5. *οὐδὲ δῆ*] 'on which account;' the genitive denoting the cause or motive of action. Similarly *Κύκλωπος κεχόλωται*, *Od.* i. 69. Pind. *Nem.* vii. 25, *δπλων χολωθείς*. Hom. *Il.* v. 178, *ιρῶν μηνίας*. With the relative *δῆ* is very often combined by an idiom we cannot render. It emphasises and dwells on the thing or person alluded to, as one well known. So inf. 68, 102, 265, and Aesch. *Eum.* 3, *Θέμις, η δῆ τὸ μητρὸς δευτέρα τόδ' ἔξετο μαντείον, ως λόγος τις.*—*δίου πυρός*] So in *Bacch.* 8.

7. *ἀπονα*] 'in retribution for.' This word especially, but not unfrequently others are used as accusatives in apposition to the sentence.. See Donaldson, *Gr. Gr.* § 467.

So Aesch. *Ag.* 1392, *οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν, μασμάτων ἄποινα;*

8. ἐλθὼν δέ] 'So I came to this land and served as a neat-herd to my host, and have kept his household safe up to this day.' Apollo, like Zeus, had the attribute of Σωτῆρ. The imperfect, of course, in both verses represents the continuous action. See inf. 1138.

10. δέστον γάρ] 'For a holy god myself I met with a holy man for a host.' Apollo, as the sun-god, is ἀγνός, δσιος, Φοῖβος, &c. Hence the reference to μλομα in v. 22. Applied to Admetus, δστο means εντεβής. See v. 1148.

12. δολώνας] There seems to have been an ancient story that Apollo extorted a promise from the Fates when overcome by wine. Thus much may be inferred from Aesch. *Eum.* 693—8, *σύ τοι παλαιάς διανομάς καταφθίσας οὐνώ παρηκάτηρας ἀρχαῖας θέας.—γῆσταν*, more usually κατηγνεσαν, 'consented,' 'promised.' See inf. 525.

14. διαλλάξαντα] 'if he should have given in exchange.'

15. ἐλέγξας] 'having questioned,' ἐξετάσας.

18. πρὸ κεινού] From their point of view, this was rightly said; though in strict reference to the subject of ηύρε, πρὸ αὐτοῦ would have been required.

19. η νῦν] i.e. καὶ νῦν ἔκεινη, &c.—ἐν χεροῖν, supply φίλων, or οἰκετῶν. 'And now in this house she is being supported in (friendly) hands, on the point of death; for this is the day on which it is fated that she must die and resign this life.' Apollo goes on to say, that he must leave the house, since it was not lawful for him to remain in the same spot with a corpse; see *Ion.* 1225, *Androm.* 1137, *Hipp.* 1437.

25. λερῆ] λερέα (lepeüs), the sacrificing-priest of the dead, i.e. the slayer of victims for the dead, who were thought to demand such honours to be paid. Inf. 74 he is said καρδρχεσθαι, to commence the rite.

26. συμμέτρως] 'opportunely,' lit. measuring his arrival by the destined day.

28. ἀ ἀ] These words (*yah! yah!*) were uttered with a shriek or shout calculated to strike awe in the hearers. The figure of grim Death would be represented perhaps muffled in a sable robe, and wielding a sword (74).

29. τι σύ κ.τ.λ.] 'Why are you at the palace? Why do you haunt this spot, Phoebus?' The σύ, as usual with all pronouns in the nominative, is emphatic.—πολεῖς, versaris, a word implying frequent presence or action in a place. The root is the same as in πόλις and πόλυς, πλῆθος and plebs.

31. δφορίζμενος] 'curtailing,' 'marking off for yourself at a certain point.'

34. δολίψ τέχηγ] See on v. 12.—σφήλαστι, 'having got

the better of,' i.e. 'having deceived,'—a common metaphor from a wrestler's throw. The more usual idiom would be *συμφέλαντα*, i.e. in agreement with the subject to *διακωλύσαι*. Compare inf. 59.

35. *τοξήρην*, sc. *ώστε εἶναι*!] A poetic way of expressing *τέλειος*.—*αὖ*, 'this second time,' viz., after having before cheated me of Admetus.

38—63. In this dialogue between Apollo and Death (rather a difficult one) we see the laboured effort for rhetorical effects which the poet is so fond of displaying. As an argument, Death perhaps has the best of it. Apollo relies more on his authority than on his right.—*τοι*, 'Be assured that.' The particle is meant to assure and pacify Death in respect of his complaint of Apollo's injustice, v. 30.

40. *σύνηθες*] Horace speaks of Apollo as 'nunquam humero positurus arcum.' The god tries to disarm the suspicion of violence by saying that he always carries a bow. Death retorts that he also 'always aids this particular family unfairly.'—*σύνηθες* here referring to both Admetus and Alcestis, as if to evade Death's demands had become quite a custom of his.

44. *έκεινον*] 'that other one,' Admetus.

46. *ἀμειγας*] 'because he gave in exchange.' Cf. 14, 462. So *διλλάξαι* is used inf. 661.—*μέτα* 'in quest of,' as inf. 483.

48. The *δν* in this sentence belongs to *τείσαιμι*, and *ει* signifies *πετρεπον*,—'I know not whether I shall succeed in persuading you.' See Donaldson, *Gr. Gr.* § 538 *obs.* The *δν* is out of place by a figure called 'hyperthesis,' the sentence being regarded as one clause, and the *δν* naturally following *οὐκ* as nearly as metre will allow. For the Greeks regularly say *οὐκ δν ποιοῖς*, not *οὐ ποιοῖς δν*.

49. *κτείνειν*] Death purposely misunderstands him. 'To slay him whom it may be needful to slay? Why, to that office I was appointed.'—*τοῦρο*, a cognate accusative, *τάγμα* or *πρόσταγμα* implied in the verb.

50. *οὐκ*] 'Not so,' rejoins Apollo, 'but to inflict death on those who are (naturally) about to die,' *morituris*, viz., those of mature age (the parents) and not the young, whom Apollo wishes now to spare. Death understands the allusion to Alcestis, and says he knows what Apollo wants.

52. *εσθ' δπως μόλοι;*] A peculiar use of the optative without *δν*, implying the bare possibility of an event. 'Is there a chance that she should reach old age?' Examples in Aeschylus are *Prom.* 299, *Ag.* 603, *Cho.* 164. See also below, v. 113—7.

53. *τιμᾶς*] 'my prerogatives.'

54. *οὐτοι πλέον*] 'You can only take *one* life, be it an old or a young life.'—'Yes, but when the young die, I get the greater prize,' viz., as carrying off a more valuable life.

By *γέρας* we may perhaps understand the tributes of affection bestowed on the graves of the young.

56. *καὶ] καὶ ξάρ,* 'even if she *does* die old (you will be no loser, for) she will have a costly funeral.' Some satire seems intended on the pomps and vanities of wealth; the argument will thus be, that tributes to wealth will be at least as great as tributes to affection.

57. *πρὸς τῶν ἔχοντων]* 'You are laying down a law on the side of (or, that favours) the rich.' See on 275. By *οἱ ἔχοντες* the wealthy classes are meant. Soph. *Aj.* 157, *πρὸς γὰρ τὸν ἔχοντ' ὁ φθόνος ἔργει.*

58. *καὶ σοφός]* 'Can it be that you are a sophist too' (i.e. a cunning reasoner as well as a destroyer)? He appears to compliment ironically the sagacity of Death in seeing that the rich would thus have an unfair advantage, if they could bribe Death. Euripides is extremely fond of the word *σοφός*, and he uses it for all kinds of cleverness and accomplishment.

59. *ώροντ' ἀν]* The reading *δναυτ'* *ἀν* (*δνινημι*) seems the true one, though the copies mostly give *ώροντ'* *ἀν*, 'they would buy.' 'They would be benefited (or, have the best of it) who have the chance of dying old,' i.e. who are rich enough to purchase delay. Death is explaining how it is that Phoebus is making a law for the rich.

61. *τοῖς ἐμοῖς τρόποις]* viz. δυσταρατήρους δύτας.

64. *ἢ μήν]* 'I can promise you that you will have to stop (those ways of yours), though you are so very savage.' These particles are often used in threats, e.g. in Aesch. *Prom.* 174 and 928. Apollo speaks as a *μάτις*, with a fore-knowledge that Hercules will compel him to surrender his victim.

66. *μέτρα]* 'in pursuit of the chariot and horses of the Thracian Diomede.' See v. 46 and 483.

69. *βίᾳ]* i.e. since persuasion has failed.

71. *δρόσεις ταῦτα]* 'you will have to do this all the same,' viz., to surrender the woman.

72. The *ἀν* occurs twice in this verse, because both *πολλὰ* and *οὐδὲν* are emphatic words, which habitually attract to them the *ἀν* in conditional sentences. See sup. 48.—*ἢ δ' οὖν γυνὴ,* 'for, say what you will, this woman shall go beneath to the abodes of Hades.' The particles *δ'* *οὖν* often mean 'however that may be,' see Aesch. *Ag.* 84 and 217.

74. *στελχω δέ]* 'Indeed, I am going for her even now, that I may commence the sacrifice (i.e. cut off her hair) with this sword.'

75. *ιερὸς γάρ]* 'For that person is consecrated to the gods below, from whose head this sword shall have cut the solemn offering of a lock.' By *δύντευ* the placing of any

consecrated gift on an altar is meant. So καθήγνισαν in Soph. *Ant.* 1081. The custom alluded to is the cutting hair from the head of a victim about to be sacrificed. See the fine passage on the death of Dido in Virg. *Aen.* iv. 704, 'Sic ait, et dextra crinem secat,' &c. Hom. *Il.* iii. 273, 'Ατρείδης—δρυῶν ἐκ κεφαλέων τάρπει τρίχας.

77. The chorus of old men enter the orchestra with slow processional step, of which the anapaestic measure is the usual accompaniment. This is the *parode*. In it they mournfully describe the silence and grief that prevails in the palace. A difference of opinion prevailing about the actual state of Alcestis, they divide into ἡμιχόρα, each advocating its own view of the case. The use of ἐμοί (singular) in v. 83 shows that the opening verses are spoken by the leader of the chorus.

88. ὡς πεπραγμένων] 'as if all were over.'

89. οὐδέ μάρ] 'Yet neither is there any female attendant stationed at the gates.' So στατίζειν is used in *El.* 316. This seems an argument on the other side. 'There is no sound of woe, as might be expected if she were dead; yet there are no attendants in public to be seen, the absence of whom again indicates some calamity.' Perhaps the allusion is to mourners assembling at the door, or to the preparations for removing the corpse. For thus v. 93 would correspond to 86 and v. 94 to 90.

91. εἰ γάρ] 'O that thou wouldest appear, Apollo, (to save us) amidst the waves of this misfortune.'

94. οὐ γάρ δή] 'The reason may be, not that she is yet alive, but that the body has not been removed from the house for burial.'

95. τόδεν] 'Whence do you infer that? I am not so sure of it. What is it that gives you confidence?' The answer is, 'Surely Admetus would never have celebrated the funeral of so excellent a wife without a goodly company of mourners' (Ἐρημον, viz., στατιζομένων ἀμφὶ πόλας).

98—104. Ceremonies customary in Greek funerals; a pot of water set for lustration at the door, a lock of hair placed in front of the palace, and the beating of breasts by professional female mourners.

103. νεολαῖα] This must be regarded as a doubtful reading, especially as all the MSS. give οὐδέ νεολαῖα, against the metre. The word is properly a substantive, meaning 'youth; but here the context requires it to be taken as an adjective.

105. καὶ μήν] 'And yet this is the appointed day.'—'What is it you are going to say?'—'On which she was to have descended below the earth.'—κύριον, see inf. 158. Aesch. *Suppl.* 712, χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ.

109. διακναιμένων] 'when the good are suddenly taken

away,' lit. snapped, or broken off short. So Aesch. *Ag.* 65, διακναιομένης δ' ἐν προτελείοις κάμακος.

112. The first *stasimon*, in which the chorus express their despair of saving their mistress's life by the instructions of any oracle or the intercession of any priest. The only one who could have helped them was Asclepius, and he is now dead.—δλλ' οὐδέ. There seems some ellipse: '(all resources have been tried in vain); nay, there is not even a temple in the world one might make a voyage to in order to rescue her life from the grasp of the destroyer.' The syntax is οὐκ ἔσθ' δποι αλας στείλας νανκληρίας παραλύσαι τις ψυχὰ δυστάρουν.—Λυκίας, the temple of Apollo at Patara. The syntax is slightly altered from ἡ Λυκίας ἡ Αμμωνίδος.—παραλύσαι (opt. without ἀν, as sup. 52), 'unloose,' a metaphor from untying a side-horse. So inf. 933, πολλούς ήδη παρέλυσεν θάνατος δάμαρτος.

118. ἀπότομος] lit. 'abrupt,' like αἰρός δλεθρος in Homer, i.e. 'cruel,' 'inexorable.' Cf. v. 981, οὐδέ τις ἀπότομον λήματός ἐστιν αἰδώς. Soph. *Oed. R.* 877, ἀπότομον εἰς αἰάκαν.

119. ἐπ' ἔσχάραις] Construe either with μηλοθέταν, or supply δητα.

122. μόνος ἀν] i.e. μόνος ει ἔην Ἀσκληπιός, ηλθεν ἀν "Αλκηστις προλιποῦσα ἔδ. σκοτ., for μόνος ἀν ἔη "Αἰδου ἀνεκάλεσεν αὐτήν.

129. πλάκτρον] properly 'a spur,' means any weapon that kills by striking. See sup. 4.

132. τετέλεσται] 'have been gone through,' 'duly performed.' Sacrifices are called τελη, as tributes paid to the gods.

135. πλήρεις] A poetic inversion for βωμοὶ πλήρεις εἰσὶ θυσιῶν.

139. τυγχάνει] 'is happening.' Aesch. *Prom.* 354, θέλοιμ· ἀ ως πλείστουσι πημονὰς τυχάν. The sense is, 'grief may be pardoned, but what we want is not tears and sobs, but some certain information.'

142. καὶ ῥῶαν] Euripides uses a favourite quibble, and says that her mistress is neither dead nor alive. The chorus, taking this literally, reply, 'Surely the same person cannot be both dead and seeing the light!' The explanation is (143) that she is sinking and giving up the ghost.

146. The μὲν is used in questions also in *Med.* 676, *Hipp.* 316, and elsewhere.

148. οὐκούν] 'I suppose then that the fitting duties are already being performed over her.'—'The trinkets at least are ready, with which her husband intends to bury her.' The term κόσμος included all the articles of woman's wardrobe; but gold ornaments were especially reserved for burial with the ashes of the deceased.

150. *τοτῷ νῦν]* This seems added as a tribute of praise on the part of the chorus.

153. *τί χρῆ]* 'What must that woman be who has surpassed her?' lit. 'who has been shot beyond her mark,' like a dart or an arrow.

154. *πώς δ' ἀναγένεται]* 'And how could any woman give better proof that she honoured her husband before all, than by consenting to die for him?'

160. *κέδριναι δόμοι]* These are probably the cedar chests in which garments were kept. It was a singular custom of both Greeks and Romans to adorn themselves with more than usual care in prospect of their death. Pliny, *Epist.* ii. 20, 'Aurelia, ornata femina, signatura testamentum sumpserat pulcherrimas tunicas.'

165. *όρφανεν*, usually neuter, is here 'to bring up as orphans.' 'To bereave' of a parent is *όρφανέν*, inf. 276.

175. *ελπεσοῦσα]* 'rushing into the chamber and throwing herself on to the bed.'

177. *ταρθένεια κορεύματα λύειν]* With reference to the untying of the virgin zone. Translate, 'where I resigned my maiden estate by marriage with this man.'—οὐ πέρ, 'in whose concern,' or regard. Poetically used for *ὑπέρ οὐ*.

179. *ἀπώλεσας]* You have lost me, but not him; *he* can marry again, and still possess you. But if Admetus had died, Alcestis would have resigned for ever the marriage couch, and so given up both together (*προδοῦναι*).

182. Parodied by Aristoph. *Equit.* 1251, *σὲ δ' ἀλλος τις λαβὼν κεκτήσεται, κλέπτης μὲν οὐκ ἀν μᾶλλον, εὐτυχῆς δ' ἵσως.* The *ἀν* is used, as if *κτήσαιτο* rather than *κεκτήσεται* had preceded.

186. *προνωτής]* *praeceps*, bending forward in her haste.—*ξιοῦσα*, either 'after leaving it,' or 'as she was leaving it,' the participle *λων* bearing both senses, and sometimes being even future. In v. 610, *ξιοῦσαν ὑστάτην ὁδὸν*, it clearly means *βαίνονταν*.

195. *καὶ προσερρήθη]* This clause is in fact independent of the relative, and merely amplifies *προσείτε*. See inf. 942.

197. *κατθανῶν]* 'And had he died, there would have been an end of him; but now that he has escaped he has a grief to bear, which some day he will bitterly remember.' It seems best to take οὐ λελήσεται for Λαν μεμνήσεται. Others read οὐποθ' οὐ λελήσεται.

204. After this verse a line seems to have been lost containing a finite verb.

207—8. This couplet, which occurs also in *Hec.* 411—12, is thought by many to have been interpolated here, since *προσδύσεται* should rather have been *προσοψομένη*.

213. The chorus, having now learnt that their mistress

still lingers in life, offer a prayer to the Healing God to find some shift whereby Admetus may be spared this great distress. The sentences seem spoken by each of ten choreutae in succession.

216. *ἥδη*] at once, without further delay.

229. *ἄρ' ἀξια*] 'Are not these woes enough to make one stab oneself (lit. deserving of throat-cutting) and more than enough to bring one's neck to a halter suspended from on high?'

238. *οὐτοτε φῆσω*] 'I shall ever maintain that marriage does not give pleasure so much as pain, forming this conclusion not only from past events, but from beholding the present fortunes of our king, who has lost this best of wives, and for the rest of his time will live a life that is no life.'—*ὅτις βιοτέσσι, qui* (or *quippe qui*) *deinceps victurus sit.*

244. Alcestis is borne on a litter upon the stage, accompanied by her husband and her two children. Her brief speeches show piety, affection, and resignation, and thus increase the sympathy of the hearers with her untimely fate.

245. *δῖναι νεφέλας*] The whole vault of heaven was thought to turn on its axis while the earth remained still.

254. *Χάρων*] The name involves the root *Xarp* (as in *Xáρυβδις*) and means the wide-mouthed and rampant destroying god. His character as ferryman of the dead seems really distinct. Here he is represented as impatiently summoning his victim,—'Why do you loiter? Make haste; it is you who are detaining us.' Compare Arist. *Lysist.* 606, δὲ *Χάρων σε καλεῖ, σὺ δὲ κωλύεις ἀνάγεσθαι.* For the emphatic σὐ compare inf. 980. Donaldson, *Gr. Gr.* § 409.

256. *σπερχόμενος*] seems to be intransitive, 'in his impatient haste.' 'To hurry one on' is *ἐπισπέρχειν.*

260. *κναναγής* is said of objects which reflect a dusky grey, the colour of iron. So *κνανοῦν ὅμμασι λεύσσων*, Aesch. *Pers.* 81.

264. *ἐκ δὲ τῶν, i. e. τούτων*] So Aesch. *Eum.* 2, *ἐκ δὲ τῆς Θέμυν.*—*οἰς δὴ, sup. 5.*

272. *χαίροντες*] 'Fare ye well, and may ye live on.' So *χαίρων θεῖ, 'go, and goodbye to you,' &c.* See inf. 323, 437.

275. *μὴ τλῆσ*] 'Do not have the heart to abandon me.' In the formula of adjuration, both in Greek and Latin, the person addressed is regularly placed between the preposition and the witnesses invoked. See inf. 1098. The sense is, *λασσομαι σε πρὸς θεῶν*, where *πρὸς* means 'in the sight of,' 'in the presence of,' nearly with the meaning of the cognate *πρό.*

279. *σεβδύμεσθα*] 'We hold in affectionate regard.' By

φιλία the corresponding emotion to *ἔρως* is sometimes meant, e.g. frequently in the *Symposium* of Plato. Cf. Arist. *Eth.* viii. 12. 7, *ἀνδρὶ δὲ καὶ γυναικὶ φιλία δοκεῖ κατὰ φύσιν ὑπάρχειν.*

180. Alcestis, in a very beautiful speech, points out the great sacrifice she has made for her husband, whom she implores to respect her last wishes, and remain faithful to her memory in single estate.

281. *λέξαι*] 'To tell you fully and finally what I have at heart.' Such is the force of the aorist infinitive.

284. *παρὸν μὴ θανεῖν*] 'When it was in my power not to have died.' In the next verse, again supply *παρὸν*, the apodosis being at *οὐνήθελησα*, v. 287; 'but, though I might have had for a husband any Thessalian I chose (viz., in the event of your decease),—I did not care to live on, if torn from you.'

288. *ἔφεισδιμην*] viz., *ῆβης δώρων*.

290. *καίτοι*] The argument is, 'your parents ought to have died for you, but they failed in their duty to you.'

291. *ῆκον*] The accusative absolute, like *παρὸν*, 'when they had reached a fitting time of life to die.' It is difficult to explain the genitive grammatically. Herodotus has *εὖ ηκειν βίου*, and *χρημάτων εὖ ἦκοντες*, v. 62. Similarly *καλῶς παράπλου κεῖται* in Thuc. i. 36.

293. *μόνος γάρ*] It was their duty to die for you, for in you lay their only hope of perpetuating the race.

297. *ώρφινεν*] See v. 165.—*ταῦτα μὲν*, an expression of resignation, with which she dismisses the subject of the parents' conduct, and appeals to Admetus to remember the gratitude due to her for the service she has rendered him. 'And now it is for *you* to bear in mind,' &c.

299. *εἰλε*] 'Well!' or 'so much for this matter.' *Hactenus de istis.*

302. *γάρ*] This particle, used in the protasis, is equivalent to *ἔπειτι*. 'Since you love these children, be content that *they* (emphatic) should be lords of my house, and do not marry another wife to be a step-mother to them,' i.e. whose children may supersede them. For this seems implied in *χείρα προσβαλεῖ*,—not merely *vexabit*, but *occidet*. The technical word for a second marriage is *ἔπιγαμαν*, as a second wife is said to succeed the other, *ἔτιέναι*. See *Med.* 694, 1056. Donaldson, *Gr. Gr.* § 483 (cc). So *μὴ γαμεῖν δλληρεύειν*, inf. 373, *ἔπεισθρεῖν λέχει*, 1056.

308. *ταῦτα γε*] The *γε* is part of the formula of expostulation, as in *μή μοι γε, μή σύ γε, &c.*, and so in Soph. *Oed. Col.* 1409, *μή μ' ἀτιμάσητε γε*: Aesch. *Theb.* 71, *μή μοι πελευ γε—ἐκθαμνίσητε*.

311. *πύργον*] A tower of protection. Aesch. *Suppl.* 186, *κρείσσων δὲ πύργον βιωμές, δρρηκτον σάκος.*

314. *τυχοῦσα, i. e. καὶ πόλας τεύξει*] ‘And what kind of a partner for your father will it be your lot to find?’

315. *μή, supply δέδοικα*] ‘My fear is, lest by fixing on you some evil report, she should ruin your hopes of marriage in the prime of your youth.’

317. *οὐ γάρ*] Here *γάρ* explains the fear implied in the question *πώς κορευθήσει καλῶς*; as if she had said, ‘(and even if you *should marry*) your mother will not be there to attend you,’ &c.—*νυμφευειν*, like *δρφανεύειν*, and *κορεύειν* in 318, has the transitive sense.

325. *μητρός*] Supply *δρίστης*.

327. *ἡνπερ μή*] i. e. ‘he will be foolish if he does not:’ he will do it, if he retains his right senses.

331. *ἀνδρα*] appears to be the predicate, ‘shall address me as husband.’

333. *δλλως*] ‘in another respect,’ viz., beauty as distinct from high birth.

334. *δηνσων*] ‘I pray that I may be blessed in those which I have.’ Here the infinitive of the aorist is used with a verb of praying (as elsewhere of hoping, expecting, &c.), and *δηνσων γενέσθαι=δνασθαι*. So *Med.* 1025, *πρὸς σφέων δνασθαι*. *Hel.* 1418, *δναιο κάγω τῶν ἔμῶν βούλευμάτων*. *Hec.* 997, *δναίμην τοῦ παρόντος, ὡς γνναι.*—*σοῦ γάρ*, ‘for in you (viz. in your untimely fate) we have not been blessed.’

336. *οὐκ ἐτήσιον*]. ‘Not merely for one year (the prescribed time of mourning), but so long as my life holds out.’

340. *σν δε*] He means, *σν δε ἔργω φίλη ησθα*.

344. *μούσαν*] ‘the music which used to entertain (or perhaps, to fill) my house.’ For *κατέχεσθαι*, ‘to be possessed with,’ comp. *Phoen.* 785, *ὦ πολύμοχθος Ἀρης, τι ποθ' αλματι καὶ θανάτῳ κατέχει;*

347. *σν*] viz. *θανοῦσα, ἔξειλου, ἀφεῖλες, τὴν ἐν τοῖς τουοῦσοις τέρψιν.*

349. *εἰκασθέν*] A likeness of you made by the cunning hand of an artist shall be laid on the couch, that I may fall on it and embrace it.—*ἐκτείνειν* is technically used of laying out corpses, as in *Hipp.* 786, *ἐκτείναντες ἀθλιον νέκυν*. We have *πλευρά ἐκτείναι* inf. 366. Soph. *Trach.* 938, *πλευρόθεν πλευράν παρεῖ*, ‘laying his side at full length by (lit. in the direction of) hers.’ Here the extension of an inanimate figure is compared.

350. *περιπτύσσων*] lit. ‘folding round it my hands,’ i.e. clasping it in my arms. The tender pathos of the whole passage is most beautiful.

356. *παρῆ*] viz. *φίλος*, which indeed is a var. lect. for *φίλους* in the preceding line.

362. *ἴσχων*] *κατέσχον*, ‘should have detained me.’

363. *δλλ' οὖν*] ‘but at least,’ ‘but at all events,’ viz., that may not be, ‘look for me in the other world, and

get ready for me a house, that you may be the inmate of it with me.' See Donaldson, *Gr. Gr.* § 548 (1).

366. *τούσδε*] these my children. 'I will solemnly enjoin on them to place me (my bones) in the same cedar chest with yourself, and to lay my side by yours.' Though 'laying out' side by side is mentioned, it may be doubted if more is meant than the deposition of bones in a wooden coffer (*λάρναξ*), and not the burial of the body in a coffin. This was a natural sentiment, and a common tribute of affection. Propert. v. 7, fin., 'mecum eris, et mixtis ossibus ossa teram.'

367. *μηδὲ γάρ*] Parodied by Aristoph. *Ach.* 893, *μηδὲ γάρ θανών ποτε σοῦ χωρὶς εἴην ἐντευτλανωμένης.*

372. *μὴ γαμεῖν*] i.e. δτι οὕποτε γαμήσει.—έφ' ὑμῶν, see on ἐπιγήμησι, v. 305. Nauck reads ἔφ' ἡμῖν, 'after me.'

375. *ἐπὶ τούσδε*] 'on these terms.' Cf. *Hel.* 838, *ἐπὶ τούσδε τούννων δεξιάς ἐμῆς θύγε.*

377. *ἄτροπον μητρῷ*] So Propert. v. 11, 75, 'fungere maternis vicibus pater.'

381. *οὐδέν*] A non-entity, and so neither existing nor having any active relation with another to cause him either joy or grief. A sophistical topic of consolation, it would seem. See inf. 527.

383. *ἀρκοῦμεν*] 'It is enough that I am dying for you,' viz. and no need to add another death. So *Rhes.* 329, *ἀρκοῦμεν οἱ σώζοντες* 'Ιλιον πάλαι.

387. *ώς οὐκέτι οὐσαν*] 'You may call me nothing (or speak of me as nothing), as one no longer in life.' The sense is, in reference to the future *εἰ λειψεῖς*, 'I am as good as dead already.'

391. *χαρέ*] Her last word. Thus we have death literally acted on the stage, and we may be sure the sentimental Greek was touched by the scene (*τὸ θέατρον ἐπεσεν* ἐς δάκρυν, i.e. *περὶ Μιλήτου ἄλωσιν*, Herod. vi. 21).

393. The boy Eumelus is introduced on the stage, as Molossus, the son of Andromache, in *Andr.* 504. He is mentioned in *Il.* ii. 714, as the son of Admetus and Alcestis, and again in xxiii. 289.

400. *ὑπάκουσον*] 'Answer me, hear my voice, mother, I implore you! 'Tis I, mother, I who now call you, your own chick, as I kiss your face.'

407. *ῳ ἔγώ παθών*] Like *ῳ πολλὰ δῆ καὶ θερμὰ—μοχθήσας ἔγώ*, Soph. *Trach.* 1046.

414. *ἔφθιτο*] The subject is *δέε*, implied in *σὺν τῷδε*. The sudden apostrophe to the mother in the next verse makes the construction less obvious.—*ἀνόνητα*, adverbially used. *Sup.* 335, *σοῦ γὰρ οὐκ ἀνήμεθα*.

416. *ἀνδργκη*] You are bound to bear these troubles, since others have had to bear them before you.

421. *εἰδὼς αὐτό] 'It was from the knowledge of it (because I knew that my wife must die) that I have long felt distressed.' Both *ἐπισταμαι* and *εἰδώς* have reference to γίγνωσκε, 418.*

422. *γάρ] quoniam facturus sum.* See on v. 302.

423. *ἀντηχήσατε] 'utter responses to,' viz. in the strophe and antistrophe of the next chorus.—δοπόνδω, not to be appeased by libations. So *δοπούδον ἀράν πνεύ*, 'to breathe a curse that cannot be averted,' Aesch. *Ag.* 1206.*

426. *κοινοῦσθαι] 'to take part in.' As *κοινοῦν τι* is 'to make something common to another with yourself,' 'to communicate,' so *κοινοῦσθαι* (middle) is 'to have something made common to you,' 'to be a partaker in;' while *κοινωνεῖν* is simply *κοινωδὲ εἶναι*.*

428. *μονάμπυκας] 'riding horses,' κέλητας. *Suppl.* 586, *μοναμπύκων τε φάλαρα κινέσθαι.* *Hel.* 1567, *μονάμπυκον δὲ Μενέλεως ψήχων δέρην.* The *δύτην* was the frontal or fillet round the forehead of a horse; the sense of the compound is simply *μόνος*, 'single horse.' As *ζεύγνυσθε* is inappropriate to this, some other verb must be supplied.*

431. *σελήνας κ.τ.λ.]* lit. 'while twelve moons are becoming full,' for twelve entire months.

432. *οὐ γάρ] 'For of all the corpses it will be my lot to bury, this one (this person in life) has been the dearest and the best friend to me.'*

435. The chorus sings a farewell strain, with praise of the deceased, and prophesies that her fame will long survive. Admetus is urged not to contract a new marriage, and the parents are blamed for their selfish love of life.

436. *χαλρουσα] See on v. 272.—οἰκετεύειν*, properly 'to be an *οἰκέτης*, or domestic,' is here 'to be an inmate,' *οἰκεῖν*.

439—44. *Ιστω πορεύσας] 'let him know that he has conveyed,' like *Ιστω εὐκλεής κατθανομένη*, v. 150.*

445. *μουσοπόλοι] in Musis versati*, i.e. poets.—*κατὰ*, 'to the notes of the seven-stringed mountain shell,' viz. that of the tortoise, which was first used by Hermes for that purpose, as described in the Homeric Hymn to that god, 25 seqq.

447. *ἀλύροις] 'epic' verses recited, and not sung to the lute.*

449. *Στρόφη] 'When at Sparta the periodic season of the Carneian month comes round, when the full moon all night is high in the heavens.' The great Doric feast of Apollo was called the Carnea (*Καρνεῖα*), and it would seem that musical contests were part of the solemnity.*

454. *τοιαν] 'Such a theme of song have you bequeathed by your death to the composers of odes.'*

457. *τέραμνον or τέρεμνον* is from the root *στρεψ* (as in

στέρρος), and means any rigid edifice; hence a house, or a room. So in *Hipp.* 418, *τέρεμνα οἰκων*, and *ib.* 536, *Φοίβου ἐπὶ Πυθίοις τερέμνοις*. Compare *στέγειν* with *tegere*. But *δρέπαμος*, *δρεράμων*, are from a different root *τερ* (*τειρω*), 'hard,' 'unyielding.'

462. *ἀμειψαί*] 'to give in exchange;' a short expression for 'to redeem from the grave by giving in exchange.' Generally, *ἀμειψαι* is to give, *ἀμειψασθαι* to take, in exchange. But in *Bachc.* 4, *μορφὴν ἀμειψας ἐκ θεοῦ βροτοτιταν*, the notion of exchange is the prominent one. *Ibid.* 65, *λερὸν Τυμόλον ἀμειψασα* means 'having left mount Tmolus,' viz. by changing its position relatively to myself. Inf. 752, *ἀμειψασθαι πύλας* is 'to pass the gate,' 'to get its position changed.'

468. After this some verse has dropped out, meaning 'it was required that *he*, Admetus, should die.' 'But' (the chorus adds) 'they had not the courage to die for their own child, the wretches! though they were advanced in life.'

474. *συνδνάς* seems here a noun, 'such a union with a dear wife be it my lot to meet with'; or, as we say more familiarly, 'Give me such a partner as that;' for the chorus, being old, are not perhaps to be literally understood.

476. Hercules now enters on the stage, as a stranger just arrived; and, addressing the chorus in the orchestra, he asks if Admetus is at home.—This part of the play is of tragic-comic character, and has been thought by some critics to represent the more usual *satyric* drama which formed the *exodium* or farce terminating a tragic trilogy.

ib. *κωμῆται*] 'villagers,' members of the *κώμη*, the Thessalian term, probably, for the separate towns of a province, *τετραρχία*.—*κιγχάνω*, 'should I find?' The deliberative subjunctive, poetically used for *εὑρω*.

482. *καὶ τοῖ]* As a general rule, this formula expresses incredulity (like *καὶ πῶς*, *καὶ τίς*, &c.), 'you don't mean to say you are on a journey?' But *τοῦ καὶ*, *πῶς καὶ*, seriously asks for correct information, as when Hecuba desires to hear how her daughter was put to death, *πῶς καὶ νῦν ἔξεπράξατε*; see below, 834, *ποῦ καὶ σφε θάπτει*; Here, perhaps, *ποῦ καὶ πορεύει* may be the true reading, as the reply is, 'I go to fetch the horses of Diomedes.' Compare 1049 with 1052, 1056.

ib. *προσέξενται*] So *Prom.* v. 108, *ἀνάγκαις ταῖσδ' ἐνέχενται τάλας*.

487. *ἀπειπεῖν*] 'to disown,' 'to say no to.' See inf. 738. If *τοῖς πόνοῖς* be preferred as a reading, the sense will be, 'to give in,' 'to be wearied out with my toils,' as *τάλαντος ἀπεῖπον ἀλγεῖ*, *Hec.* 942.

488. *ήξεις*] 'you will return.'

489. *οὐ τὸνδε]* 'This will not be the first contest that I have engaged in' (the first race I have run). A brief expression for *οὐκ ἀν εἰη πρῶτος ἀγώνων ὡν ἔδραμον*. See inf. 648. This is an instance of 'tertiary predicate,' for which see Donaldson, *Gr. Gr.* §§ 400, 489.

490. *τι δ' ἀν]* 'Well, but if you do defeat their owner, what good are you likely to get?'

494. *λαψύηραις* *λαβραῖς*, 'they rend *men* with their ravenous jaws.' Some fierce untameable breed of Thessalian horses is perhaps described, which had killed their keepers and even mangled them,—an event by no means without precedent. Hence the story of their cannibal propensities. In Ovid, *Her.* ix. 67, Diomede is said to have fed his horses on human flesh. See also *Herc. Fur.* 383, *πώλους Διομήδεος, οἱ φονίαι φάτναις ἀχάλιν' ἔθαξον κάθαιμα σῆτα γενόνται*.

497. *ὁ θρέψας]* sc. *αὐτὸς*, 'the breeder of them.'

499. *καὶ τὸνδε]* 'Here there is another labour, imposed (not directly by Eurystheus, but) by my hard fate, that I must join in fight with another son of Ares, as I have had to do on two occasions before.' The contest of Hercules with Lycaon is not mentioned in *Apollodorus*; that with Cycnus, the son of Ares and Pelopia, is recorded *ibid.* ii. 7. 7, and is the subject of the 'Scutum Herculis,' attributed to Hesiod. *Herc. Fur.* 891, *Κύκνον τε ξενοδακταν τόξοις ὀλεσσεν*.

509. *Περσέως]* Hercules was the son of Alcmena, whose father, Electryon, was the son of Alcaeus and the grandson of Perseus.

512. *πρέπεις]* 'Are you attired in this mournful guise of shorn locks?' So Aesch. *Cho.* 15, *πένθει λυγρῷ πρέπειονταν*. Inf. 1050, *νέα γάρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει*.

514. *εἰργοι]* 'May the god continue to avert harm.' So inf. 1137, *καὶ σ' ὁ φιτίνος πατήρ σώσοι*.

516. *ώραιοις]* 'Has attained a ripe old age.'

518. *οὐ μήτ]* 'It is not your wife then, Alcestis, who is dead?'

520. *θανόντης]* Supply *μῦθον*. 'Do you mean to speak of her as dead, or as yet alive?' Cf. 142, *καὶ ξώσαν εἰτεῖν καὶ θανόνταν ἔστι σα*.

524. *οἴδα]* 'I am aware that she surrendered (or submitted) herself to die instead of you.' In Soph. *Ant.* 531, and in *Herc. Fur.* 72, *ὑφεμένη* represents the crouching position of a lurking snake, and of a bird brooding over her nest. Here the sense is, *scio eam se morti subjecisse*. How Hercules had heard this, we are not told.

525. *εἰ τ' ἔστιν]* cf. 521. The sense is, 'You can hardly say that she *still lives*, if she engaged to die,' i.e. her life is virtually terminated, *οὐκέτ' ἔστιν*. By a quibble of this

kind Admetus disarms the suspicions of Hercules, and induces him to enter the house. Thus the plot turns on the requital made by Hercules for the unwonted hospitality of the prince in a season of mourning. Hercules is content to believe that *οὐκέτι* *ἔστι* refers only to her *promise* to die, when summoned by Fate.—*ἔπεσεν*, see v. 12.

527. *τεθύνηκε*] 'One who is doomed to die is dead, and one who is dead is nothing.' See 381. The meaning perhaps is, 'As one who is dead is nothing, so one destined to die is as good as dead.'

528. *χωρίς*] Hercules insists that, in popular opinion at least, 'to be and not to be' cannot be called, as Admetus says they are, the same thing. *Soph. Oed. Col.* 838, *χωρίς τό τ' εἰπεῖν τολλά καὶ τὰ καίρα*.

530. *τις φίλων*] Hercules appears to think that some friend of the family must be *really* dead, and he uses the masculine, *δικαθαρών*. Admetus so far corrects him as to say it is a woman; but he again deludes him by the ambiguous term *δόθείος*, i.e. not a blood-relation. The word is a form of *δόθείος*, *έθνικός*, and seems to mean (like *ἔτης*, from the same root) 'one familiar to you by intercourse,' i.e. a fellow-citizen. See inf. 646, 828. By transposition of letters *δόθείος* passed into *ρόθείος*, for which the more convenient form *ρόθος* had become established in early times (*Il. viii. 284*).

533. *ἄλλως*] 'from another point of view,' 'in another sense.' Cf. 33.

537. *τόνδε λόγοι*] 'What can be your object in making this remark?' viz., that you wish you had found me not in mourning. By *ὑποράπτεις*, Admetus charges Hercules with some attempt to deceive or disappoint him; and when he learns his guest's intention to depart, he at once protests against it, as a discredit to the house.

540. *εἰ μόλις*] 'The arrival of a stranger (or guest) is annoying to persons in grief.' So *Ar. Ach.* 460, *τοθ'* *δυχληρὸς ὡρ δόμοις*.

542. Perhaps *αλσχρὸν δὲ*, as in *Cycl.* 425, *ἄδει δὲ παρὰ κλαούσι συνταίτας ἐμοῖς*.

544. *μέθες*] 'dismiss me,' 'let me go.' In *Or.* 264, *μέθες, μή* *οὐδέτα τῶν ἔμων Ἐρυνίων*, the meaning is 'unhand me.'

546. *ἡγεῖν σὺ*] Addressed to an attendant, who is ordered to conduct Hercules, in order to overcome his scruples, to a banqueting hall at some distance from the part of the house where they are now conversing, and to shut in (shut to) the doors leading from the *αὐλὴ* to the women's apartments, that their lamentations should not be heard. The real object, we may suppose, thus delicately disguised, was that the sound of revelry might not reach the mourners.

549. οὐ πρέπει] The Greeks had a superstitious dislike to let scenes or sounds of woe interfere with occasions of festive joy. See Aesch. *Ag.* 620—32.

554. [ξένον μολόντα] 'When he had come to them as a guest.'

569. A beautiful ode on the palace and rich flocks of Admetus, which are supposed to have multiplied under the favour of Apollo *νόμος*, the god of pastures. The wide extent of his domain is described, being virtually that of Thessaly itself. His goodness in opening his house in a time of grief is praised, and further reward for it is predicted; which prepares the audience to hear of the rescue of the wife from Death by Hercules.

ib. ὁ πολύξεων] The nominative is sometimes used for the vocative where a person or place is specified rather than merely apostrophized. So *Andr.* 1, Ἀσιάτιδος γῆς σχῆμα, Θηβαῖα πόλις: *Phoen.* 783, ὁ πυλύμοχθος Ἀρης. It is also used where the Latins use the accusative of exclamation, as ὁ μῶρος, *O stultum hominem*, *Med.* 61; ὁ δύστηρος, *ol πέπλευκ* ἄρα, *Hel.* 461.

570. καὶ δὲ Πίθιος] 'Even the great and illustrious god whom men worship at Pytho (Delphi).'[—]ετλα, sup. 1.

575. δόχυμος, applied to a hill, seems to mean *clemens*, 'gently sloping,' opposed to *βρύτος*, *ἀπόγομος*. Or, perhaps, the *slanting* valleys, running transversely up into the mountains, may be meant.

579. βαλιαῖ] 'dappled.' *Hipp.* 218, βαλιαῖς ἔλαφοις ἐγχριππομέτρα. *Rhes.* 356, ἡκεὶς ἀφρεύων βαλιαῖσι πώλοις.

581. δαφανός] seems to mean both 'tawny' and 'murdurous.' Here, as in δαφανός *derdēs*, Aesch. *Prom.* 1043, it is hard to decide.

589. τογύρῳ] 'Hence it is that the land he inhabits is most productive in flocks along the side of the clear-flowing Boebian lake.' It is probable that this lake has been very much diminished and contracted. Mr Tozer says (Researches in the Highlands of Turkey, ii. p. 109), "The lake Boebe, or lake of Karla, is a most unpleasant looking piece of water, marshy and full of reeds: when the sun shone upon it from the west, it looked like a slimy bituminous swamp, and anything rather than the 'fair-flowing.'"

593. δρον τίθεται] 'He makes the clime of the Molossi (in Epirus) the boundary to his lands on the west, and over the Aegean sea as far (to the north) as the harbourless shores of Pelion he holds sway.' The literal translation of these words is difficult. By κνεφαῖα *Ιππόστασις* the stalls of the sun's steeds in the gloomy west are poetically described; and by the sea-god *Διγαλῶν* we must suppose the sea itself meant, which Admetus is said κρατύνει, as *Pelasgus* in Aesch. *Suppl.* 366 κρατύνει βωμὸς ἐστιαν χθονός.

The scholiast construes ἐπὶ τὴν Ἀγαλῶνα ἀκτὴν τὴν ποτίαν καὶ ἀλιμενον.

600. ἔκφέρεται] 'is naturally inclined towards.' Between good birth and honour (*αἰδώς, αἰσχύνη*), the Greeks thought there was a close connexion.

602. ἀγαμαι] 'I admire him for his good feeling.' So the MSS., though the word is *extra metrum*. Cf. *Rhes.* 245, *ἀγαμαι λήματος*, and *Ar. Ach.* 488, *ἀγαμαι καρδίας*. Here we may supply *τῆς αἰδοῦς*.

604. θάρσος ἡσται] 'But confidence sits on the throne of my heart, that so god-fearing a man will fare prosperously.' (Or, perhaps, as a general sentiment, 'That one who reveres the gods will ever meet with good luck.') Similarly Aesch. *Ag.* 952, *οὐδὲ ἀποπτύσαι, δίκαν δυσκρίτων δυεράτων, θάρσος εὐτύθεις Ιχεὶ φρεδὸς φύλων θρόνον*, 'I have not the courage to spurn my evil bodings as I would obscure dreams.'

608. ἀρδην] Raised aloft on the shoulders of the bearers. The procession to the pyre is ready to move on, when it is arrested by the sudden arrival of Pheres, the father of Admetus, with funeral offerings for the deceased.

610. ἔξινσαν] See on v. 187.—*προσειταρε*, viz., with such addresses as sup. 460—5, and inf. 625.

618. καὶ χθονὸς τῷ] Both the Greeks and the Romans (not to mention other nations) threw personal ornaments on the pyre, with the notion that they would thus accompany the spirit to the regions below. Sometimes they were buried with the burnt bones, sometimes, it would seem, recovered from the fire and restored to use, the throwing them on the pyre being only a symbolical act (Propert. v. 7, 60).

620. ἡττει γε] *causal*; in Latin, *quippe quae pro te perierit*.

627. λύειν] 'pay,' *λυστελεῖν*. So *Hipp.* 441, *οὐ τάρα λύει τοῖς ἐρῶσι τῶν πέλας, —εἰ θανεῖν αὐτοὺς χρεῶν*. *Med.* 1112, *τῶς οὐν λύει πρὸς τοῖς ἀλλοις τῆρδ' ἔτι λύπην —έπιβάλλειν*; For η γαμεῖν we should expect εἰ δὲ μή κ.τ.λ. 'Or (if they are not such) it is not worth while marrying at all.' Or, perhaps, η (γαμεῖν) τοιούτους γάμους, η οὐκ ἄξιον γαμεῖν.

632. οὐ τῶν σῶν ἐνδεής] i. e. she shall be well provided with everything on our part.

633. δι' ὀλλόμητον ἔγώ] 'When I was about to die,'—your own son, and more deserving of your condolence.

639. ἴτεβληθηρ] The technical term for taking a supposititious child was ὑποβαλέσθαι. *Ar. Thesm.* 407, *εἰει, γυνὴ τις ὑποβαλέσθαι βούλεται, ἀποροῦσα ταῖδων*, and the child itself was *ὑποβολιμαῖον*. For a similar sentiment see *Virg. Aen.* iv. 365, 'Nec tibi diva parens, generis nec Dardanus auctor, Perlide; sed duris genuit te cautibus horrens Caucasus, Hyrcanæque admirunt ubera tigres.'

643. *τηλικύσθε*] 'of such an age,' 'so advanced in life.' Soph. *Antig.* 726, οἱ *τηλικούς καὶ διδαξόμεσθα δὴ φρονεῖν τρόπον* ἀνδρὸς *τηλικοῦδε τὴν φύσιν*; but *bodily stature is expressed by τόσος and τοσοῦτος*, e.g. Ar. *Equit.* 415; Hom. *Il.* ix. 485.

646. *δθείαν*] See on v. 532.

647. *μόνην*] i.e. she *alone* would fulfil the parts of *two*. But the best MSS. give *έμον*.

648. *καλόν*] The predicate; *καλός ἀν ήν δὲ ἀγῶν ὅδε σοι* *ἀγωνίσασθαι*. See sup. 489.

650. *πάντως*] 'any how,' 'under any circumstances.'

651—2. This distich appears made up from 295—6.

654. *πέπονθας*] 'you have enjoyed,' 'you have had happen to you.'

655. *ήν ἐγώ*] This passage conclusively shows that *ήν* (properly *ἡ* for *ἡ*) was used in the earlier Attic as the first as well as the third person of the imperfect. See also *Hipp.* 1012.

657. *διαρπάσαι*] A strong expression for 'divide among themselves.' So Hom. *Il.* v. 158, *χηρωσταὶ δὲ διὰ* *κτήσιν δατέσοντο*.

658. *οὐ μήν*] There seems some ellipse; '(Selfish you may call me, perhaps); you will not *however* be able to say of me that from holding in light regard your old age I surrendered you to die; since I ever showed a respectful feeling towards you in an especial manner.'

660. *κάντι τώρε*] 'And for all this respect such is the requital which you and my mother have given me in exchange.' See on v. 46. For *κάντι* perhaps we should read *κάτα*, 'and then after all you made me this return.'

662. *οὐκέτι ἀν φθάνοντος*] 'You cannot now be too quick in begetting sons to support you in your old age.' A bitter taunt, especially to an old man. Cf. *Heracl.* 721, *φθάνοντος δὲ οὐκέτι τούτος σὸν κρύπτων δέμας*. *Tro.* 456, *οὐκέτι ἀν φθάνοντος οὐδεναν λογίους καραδοκών*.

664. *προβήσονται* 'shall lay out.' *Hec.* 611, *ώς παῖδα λοντροῖς τοῖς πανυστάτοις ἐμήν λούσω προβάματα τοῖς* *τί γαρ; ἀ φθιμένοντος παῖδας ἐμοὶς οὐτε δόμοις προβέματα*.

666. *τὸ ἐπὶ σέ*] 'as far as you are concerned.' *Rhes.* 397, *καὶ μὴ τούτῃ σ' Ἀργελον ὅποι Τρολαν ἔσσαι πολεμίων πεσεῖν δορί*. See Donaldson, *Gr. Gr.* § 483 (c).

671. *οὐδεῖς (οὐδὲ εἰς)* Porson) violates the law of the pause at the end of a senarius, like the well-known verse with which the *Ion* commences, 'Ατλας δὲ χαλκέουσι νέροις οὐρανὸν κ.τ.λ.

675. Pherecides replies with warmth, and in language representing the rhetorical style so much in fashion at Athens in the age of Pericles. He bids his son be more respectful to his father, and denies that he has any just cause of complaint against him. *He* has no reason to taunt others for

being over-fond of life, since he allowed his own wife to die for him.

ib. αὐχέεις] 'Do you suppose you are pursuing some slave with your insult?' For ἐλαύνειν or περιελαύνειν τινὰ κακῶις &c. see *Heracl.* 1007, *Andr.* 31, *Ar. Equit.* 290, περιελῶ σ' ἀλαζονελαῖς.

678. γρηστίως] By being born a citizen; by right of legitimacy. For a man might be ἐλεύθερος though born a slave.

679. νεανίας] 'pert,' 'forward words.' So νεανίας ὥμοια, *Hel.* 1562.—βαλῶ, 'you shall not, after thus assailing me, come off with impunity,' lit. 'depart so,' or 'as you are.'

682. ὄφειλω δ' οὐχ] In cases like this, e.g. inf. 1009, χρή—μοιφάς οὐχ ἵπο σπλάγχνοις ἔχειν, *Hipp.* 507, χρήν μὲν οὗ σ' ἀμαρτάνειν, it is not easy to say whether the negative belongs to the finite verb or to the infinitive. In the latter case, μή would properly be used; but by a kind of attraction (as in οὐ φημι, οὐ δοκῶ), οὐ is admissible even if taken, as its position indicates, with the infinitive.

685. The syntax is, εἰ δυστυχής ἔφυς, δυστυχής ἔφυς σαντρό.

690. μή θυησκε] See Donaldson *Gr. Gr.* 528. The sense is, 'I don't ask you to die for me, and so I am not bound to die for you in return.' The next verse is parodied by Aristoph. in *Nub.* 1415, *Thesm.* 194, as sup. 675 was in *Av.* 1244.

694. οὐ γοῦν] 'At least, you seem to think so, who shamelessly showed a determination not to die.'

696. κατακτά] 'Having caused (i.e. allowed) the death of this young lady.'

697. ἡσσημένος] 'defeated by,' 'proved inferior to,' i.e. ἡσσων ὡν, a sense on which the genitive in fact depends. *Hipp.* 727, πικροῦ δ' ἔρωτος ἡσσηθήσομαι. *Heracl.* 233, τὴν εὐγένειαν τῆς τύχης νικωμένην.

706. πλειε] 'More than enough.'

708. λέγει] 'Nay, say on, since I have had my say.' You may add what you please to your reproaches of me, since I shall not rejoin. The allusion is to the threat of more in v. 705. Admetus says he is indifferent about it; his father has deserved that and more to be said against him, and therefore he, the son, does not care for taunts which are merely in answer to taunts.

712. ψυχῆ μαῖ] He means that Admetus wants to live two lives, both his own and that of his wife. Cf. 883.

713. καὶ μῆν] 'Well, but you would fain live a life longer than that of Zeus.' You, by your selfish love of life, show that you wish to live for ever. The sense may also be virtually an imperative, 'Then live on, if you please,' &c. In either case the imprecation alluded

to in the next line refers to the proverbial miseries and discomforts of extreme old age.

716. *σύ*] Again emphatic. ‘Why, are not *you* showing your love of life, by burying your wife (that you might live on yourself)?’

719. *ἀνδρός*] Said, perhaps, in reference to the charge of *ἀψυχία*, i. e. *ἀναθράτα*.

723. *ἐν ἀνδρόσων*] So *Andr.* 591, *σοι ποι μέτεστιν ὡς* *ἐν ἀνδράσιν λόγον*;

724. *ἐγγελᾶς*] A satire on the pretended grief that is exhibited when love of money is stronger than the tie of natural affection. The sense is, ‘If I have not died for you, I have been spared the hypocritical grief of such a son.’

728. *δέρπονα*] The taunt seems to lie in the folly of youth that consented, and the wisdom of old age that refused, to die for Admetus.

730. *αὐτός*] Briefly put for *αὐτός θάψεις, αὐτός ὁν φορεύεις.*

731. *κηδεσταῖς*] ‘your relations by marriage.’

732. *ἡ τάρα*] See 642. *Hipp.* 480, *ἡ τάρ' ἀν δψέ γ'* *δύρες ἔχεύροιεν ἀν, εἰ μή κ.τ.λ.* For the double accusative after *τιμωρεῖσθαι*, see *Med.* 261, *πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν: Cycl.* 695, *εἰ μή σ' ἐταίρων φόνον ἐτιμωρησάμην.*

735. *παιδὸς ὄντος*] ‘though your son yet lives.’ The genitive may depend on *ἀπαιδέ*, or be taken absolutely. The following *γὰρ* explains how they will be virtually childless, i. e. by the son refusing ever to admit them to his house.—*νεῖσθε* has, as usual, a future sense.—*ἀπειπεῖν*, ‘to disown,’ sup. 487.

741. The chorus sings a brief hymn as the funeral procession moves off the stage.

744. *κάκει*] In the other world, as here on earth, where virtue, generally at least, has its reward. So *ἐκεῖνος* is often used of a deceased person, e. g. 1056, 1092.

746. *παρεδρεῖοις*] This notion, of persons of eminent merit being placed, as it were, at the right hand of the queen of Hades, has its counterpart in the opinion that kings were more honoured among the dead (*Aesch. Cho.* 350).

747. A servant now comes on the stage, relating the outrageous conduct of Hercules in a house of mourning. He called up the servants, and lectured them soundly, and kept calling out to them for more food. The passage, as before remarked, has a comic tone, perhaps as a relief from the scenes of grief preceding. Hercules, though boisterous in his cups, is a kind-hearted guest, and afterwards makes all amends in his power for his untimely revelry.

752. ἀμειψασθαι] 'to pass.' See on v. 462.

756. χείρεσσι] As an epic form, this is remarkable in an Attic senarius.—κλεσινος, either 'made of ivy-wood,' σκύφος κισσοῦ, *Cycl.* 390, or 'carved with a border of ivy-leaves.'

757. εὐζωρον] 'lively,' 'sparkling;' contracted from ζωρός, like ζωρότερον in Hom. *Il.* ix. 203, rendered by Martial (viii. 6. 12), *vividius merum*.

764. ἐφέρο] *mandabat, jubebat.* The imperfect tenses express the continuance of the several actions. Admetus, with true hospitality, had not permitted the merriment of his guest to be interfered with.

765. καὶ νῦν] 'And so now I am entertaining in the house a stranger who is some mischievous thief or a bandit.' Or perhaps ἔστιώ ζένον = ξενίζω κλῶπα. He speaks bitterly from the vexation he has felt, and from strong affection for the deceased.

768. ἔξετεν] The hands were extended in front, and partly raised, in the expression of grief, as shown by paintings on Greek vases. The scholiast here quotes the two verses now restored to the prologue of Aesch. *Cho.*, 7—8.

771. δρα] *nonne*, as sup. 341.

773. σεμνὸν καὶ π.] 'solemn and thoughtful.' So σεμνός, inf. 800.

778. θυπαλον] Hercules had misunderstood ὁθνεῖο;, sup. 533. So inf. 805, 828.

780. οἵδας] is a somewhat doubtful Attic word, and perhaps Nauck is right in reading οἵθας.

786. δλίσκεται] It is not capable of being acquired or realised by the art of the seer.

790. τίμα] The honour due to Aphrodite was jealously paid by the Greeks. The plot of the *Hippolytus* mainly turns on the too stern refusal of it. The goddess is there made to say (5—6), τοὺς μὲν σέβοντας τάμα πρεσβεύω κράτη, σφάλλω δ' δοῖ φρονοῦσιν εἰς ἡμᾶς μέγα.

792. τὰ δὲλλα ταῦτα] these other cares about tomorrow, &c.

795. πύλας] If this, and not τύχας, is the true reading, the sense must be ὑπερβάς, 'stepping across,' 'passing through.' But πύλαι is less correct than θύραι for an inner door.

797. ξυνεστῶτος] 'your contracted thoughts.' So ξύστασις φρενῶν in *Hipp.* 983. Here also there is a var. lect. of high authority, κακοῦ for φρενῶν, —μεθορμεῖ, μεταλλάξει, a metaphor from changing a ship's moorings.—πίτυλος, the plashing sound of the wine as it falls gurgling into the bowl, or goblet.

802. οὐ βίος] Plat. *Phileb.* p. 62 c, εἰπερ γε ἡμῶν δὲ βίος ξεται καὶ διπσωσοῦν ποτε βίος.

804. οὐχ οὐλα] οὐ τοιαῦτα οὐλα (ἀ) ἀξια ἔστι γέλωτος. Cf. Ar. Ach. 753, τι δ' ἀλλο πράττεθ' οι Μεγαῆς νῦν; M. οὐλα δῆ, i. e. πράττομεν οὐλα πράττομεν.

805. θυραῖος] See v. 778.

807. τι ζῶσιν;] 'Living, indeed!' i. e. τι λέγεις, ζῶσιν; So in Ion 286 (if the reading can be trusted) τιμᾶς τι τιμᾶς; Phoen. 1726, ἡώ, δεῖν ἔγω τλάς. A. τι τλάς; Iph. A. 460, τὴρ δ' αὖ τάλαινα παρθένον, τι παρθένον;

813. χαῖρων θοῖ] A formula of deprecating further inquisitiveness. Admetus had forbidden the servants to explain the real state of affairs, v. 764.

816. πέπονθα δεινά] 'Can it be that I have been deceived by my hosts, and that they have not shown to me the confidence I deserved?'

822. ἔπειτα] δῶμα. Med. 1397, ὡ τέκνα φίλατα. M. μητρί γε, τοι δ' οὐ. I. κάτει? ἔκανε;

828. θυραῖον κῆδος] 'One whom he was concerned for as a stranger.'

829. βίᾳ θυμοῦ] Against my better impulse; doing violence to my feelings.—ὑπερβαλών, sup. 795.

832. ἀλλὰ σοῦ] The genitive of exclamation; 'but to think of your not telling us!' So Med. 1051, ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλθακούς λόγους φρενός.

834. ποῦς καὶ] See on v. 482.

835. παρ' οἰμον] The Greeks, like the Romans, buried the ashes of the dead outside the cities, ἐκ (ἔξω) προαστίου, whence the terms ἐκφέρειν and *efferre*. So Rhes. 881, θάττειν κελεύει λεωφόρου πρὸς ἐκτροπὰς, i. e. 'at the turning off from the highway road.'—ξεστὸν, built of cut and smoothed stone.

842. ὑπουργῆσαι] 'to do a favour in return,' 'to serve him with a good turn.' The verse is perhaps interpolated.

845. προσφαγμάτων] The partitive genitive, 'drinking of the blood-offerings.' It would seem from this that victims were already offered to the spirit of Alcestis according to the forms and customs of hero-worship. The word seems to imply a preliminary propitiation by blood, to be followed by other offerings such as oil, honey, &c. Cf. Helen. 1255, προσφάζεται μὲν αἷμα πρώτα νερτέροις—καὶ τᾶλλα' ὅσα χθῶν καλὰ φέρει βλαστήματα (1265).

847. περιβάλω] 'If once I shall have thrown round him the enclosing circle of my arms.' So περιπτύσσων χέρας, v. 350.

849. μογοῦντα] πιεζόμενον.—πρὶν, without the ἀν, is not of frequent occurrence.

851. For τῶν Aldus reads τὴν, viz. δδόν. But οι κάτω κέρη δναξ τε may be the syntax intended.

861. Admetus returns from the funeral to his house.

He expresses with much pathos his sense of loneliness and his wish to join in the other world her whom he has lost.

867—8. *καίνος* and *καίνα*, like *ἐκεῖ*, often mean ‘those in the other world;’ literally, ‘those others’ in contrast with ‘those here.’—*ἴραμα*, cf. *Hipp.* 219, *πρὸς θεῶν, Ίραμας καὶ οὐτοῖς*: *Ar. Vesp.* 751, *κείνων Ίραμα, κέιθε γενόμας*.

870. *δημορη*] ‘One who has surrendered herself thus as a hostage for me.’

872. *πρόβα*] ‘Advance further on, go into the interior of the house.’ He had stopped at the entrance, with the exclamation *στυγγατ πρόσοδο*, v. 361.

877. The metre (v. 894) seems to require *κάταπτα, coram.*

878. *έμηρσας*] ‘You remind me of what makes my heart sore: for what greater misfortune can a man have, than to lose a faithful wife? O that I had never married, and lived with *her* in this house!—*ἀμαρτεῖν* may be explained in three ways; (1) for *τοῦ ἀμαρτεῖν*. (2) By supplying *τούτου* after *μεῖζων*, and taking *ἀμαρτεῖν* (by a usual construction, without the article) as in apposition to *τούτου*. (3) *τι μεῖζον κακὸν ἔστιν ἀλόχουν ἀνδρὸν ἀμαρτεῖν*: In this case, *κακὸν* is somewhat improperly used for *κτῆμα*. Hermann translates, ‘Quid tristius est ad amittendum quam fida uxor?’

882—8. This is a beautiful passage. ‘O how I envy those who have never married and have no children! For theirs is but a single life, and to have to grieve for the loss of that is no very heavy woe; but to witness the illnesses of children, and the ravages made by deaths on bridal beds, is more than one can bear, when one might remain all one’s life childless and unmarried.’ Compare *Med.* 1090, *καὶ φημὶ βροτῶν οἰτινές εἰσιν τάρπταν δτειροὶ, μηδὲ ἐφέτενσας πταῖδας, προφέρειν εἰς εὐτυχίας τῶν γεναμένων. Hipp.* 258, *τὸ δὲ ὑπέρ δισσῶν μίαν ὀδίνειν ψυχὴν, χαλεπὸν βάρος, ὡς κάγω τῆσδε ὑπεραλγῶ.*

900. *ἄντι μᾶς*!] So sup. 712, *ψυχὴν μιᾶς ἔπει, οὐ δνοῖν, δφειλομεν.*

904. The chorus give a short but touching anecdote, by way of consolation, of a relative of theirs who had lost an only son, and that when advanced in life; yet he bore it with resignation, though he was left childless.

907. *ἄλις*!] here and in *Med.* 630, *εἰ δὲ ἄλις θλοις Κύπριος,* properly means ‘just enough and no more,’ i.e. *μετρίως.*

911. *σχῆμα δόμων*] a periphrasis, like ‘*Ἄσιάτιδος γῆς σχῆμα*, in *Andr.* 1, applied to an object the form of which has become familiar to the eye.

912. *μεταπίπτοντος*] A metaphor from a change in a throw of dice, ‘now that fortune has taken this turn against me.’ In *Ion* 412 *μεταπεσεῖν βελτίων* is the prospect of better luck after misfortune.

914. *τὸς μέσον*] The interval, i.e. the difference, is great. The whole of this passage, from its simple and natural pathos, is one of great beauty.

926. *παρ' εὐτυχῆ πότμον*] 'Close following on a career of prosperity.' In this sense *παρ'* *αὐτὰ τάδικάματα* is 'close after the commission of the crimes,' *Dem. Mid.* We might however here translate 'in contrast with your former happy lot.'

932. *παρέλυσεν*] 'has caused many to part from a wife.' See on v. 117.

935. Admetus begins now fully to recognise his desolate condition. He cannot bear to enter a house where every object will remind him of his loss, and he will feel acutely the taunts which will be heaped on him for his selfishness.

936. *οὐδὲ δοκοῦτα*] 'though it may seem to you not to be so.' So *οὐ* *χρῆν* *ζῆν* is 'who ought no longer to have been alive.'

939. *παρεῖται*] *παρελθων*, sup. 695.

940. *ἀρτὶ μανθάνω*] 'I know it now.' *Bacch.* 1296, *Διόνυσος ήμᾶς ὥλεος*, *ἀρτὶ μανθάνω*.

942. See sup. 195.

950. *ξεώθειν*] is opposed to *τὰ μὲν κατ' οἴκους*, and therefore means that Admetus will be unable to face, or to take part in, the marriages of his friends outside of the palace.—*ἔλωσι*, *ἔλασσονσι*, 'will drive me away,' or, perhaps, 'will drive me wild.'

953. *δημήτικας*] appears to be feminine.

955. *τὸν αὐτοχρῶν ζῶντα*] 'one who to his disgrace is still alive.'

958. *στρυγεῖ*] viz., *οὐ θέλοντας θανεῖν*.

960. *κύδιον*] Hesych. *κρείττον*, *αἰρετώτερον*. This is one of many *military* terms implying valour, but afterwards used in an ethical sense, which have no positive in use, like *δρεῖων*, *δμείνων*, *βελτίων*, *διτλότερος*, *κρείστων*.

962. The chorus sing an ode on the inexorableness of Fate, and the impossibility even of the demigods escaping death. They conclude with repeating compliments to the memory of Alcestis the Good.

ib. *διὰ μούσας*] 'Through all literature,'—not however necessarily *written*, but orally preserved, chiefly in verse. So Hipp. 451, *δσοι μὲν οὖν γραφάς τε τῶν ταλαιπέρων ξχουσιν*, *αὐτοι τ' εἰσιν ἐν μούσαις δει*,—where *γραφαί* probably refers to *pictures*. The capacity of the art of writing was, even in the age of Pericles, very limited at Athens. The chief use of it was in penning such brief documents as letters, messages, or medical prescriptions on wooden tablets, such as are below attributed to Orpheus, who was often associated, if not confounded, with Musaeus. See Ar. *Ran.* 1032—3.

963. *μεράρσιος γέξα* 'I have followed the path of the stars;' in allusion to the poet's fondness for the study of astronomy.

964. *τλεστων*] 'And after having engaged in very many subjects, I have found nothing superior to the law of necessity; no, not any drug in the Thracian records written down from the tongue of Orpheus, nor any of those which Phœbus gave to the sons of Asclepius (i. e. to physicians generally), culling them as remedies against disease for much-afflicted mortals.'

974. *μόνας—θεᾶς*] 'Of this goddess alone one can approach neither altars nor any statue, nor does she attend to victims.' So Aeschylus said of Death, *μόνος θεών γάρ θάνατος οὐ δώρων ἐρᾷ, οὐδὲ ἀντιθέντων αὐτῷ*.

978. *καὶ γάρ*] 'For even what Zeus may have willed, that he cannot accomplish without thee.' For the supreme power of *διάγκη* (the *sæeva Necessitas* of Horace), see Aesch. *Prom.* 526. So *Hel.* 514, *δεινῆς ἀνάγκης οὐδὲν ταχύει τλέσσειν*. Zeus was called *τελέος*, 'the accomplisher,' but his will was subordinated to that of Fate.

980. *καὶ τὸν ἐν Χ.]* 'Nay, even the iron made by the Chalybi it is *you* who by force reduce from the ore.' The *οὐ* is emphatic (see on 255), and the sense is, that nothing but the force of Necessity would make the hard rock melt. Hence *ἀδάμας*, 'irreducible,' was in the first instance applied by those ignorant of mineralogy to some heavy stone, like basalt, out of which no iron could be got. And so Aesch. *Cho.* 315, *τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει πυρὸς μαλερὰ γνάθος*. There were two forms of the proper name, *Χάλυψ* and *Χάλυβος*. From the former Virgil calls steel *vulnificus Chalybs*, *Aen.* viii. 446, and *Χαλύβων πελέκει* occurs Eur. *Frag. Cret.* 476—7. See also Aesch. *Theb.* 725.

981. *ἀποτόμουν*] See on v. 118.

982. *ἀφύκτοισι*] The term is taken from the grip of a wrestler. So Aesch. *Eum.* 746, *πάλαισμ' ἀφυκτοῖς τοῖς ἐναντίοις ἔχοις*.

984. *κλαῖσιν*] *δακρύοις, lugendo.*

989. *σκότιοι*] 'bastard.' Hom. *Il.* vi. 24, *σκότιον δέ ἐγεινατο μῆτηρ*. Cf. *Troad.* 252, *λέκτρων σκότια νυμφευτήρια*. Others translate 'perish in darkness.' The demigods are meant, children of mortal women begotten by gods.

996. *θεῖσι οὐμοῖς*] Equally with a shrine or altar of the gods.

1000. *δοχιλαν*] Perhaps this means, 'proceeding along the side of the road,' so as to get close to the tomb, which was *ορθὴν παρ' οἰμον*, sup. 835. See also 575.

1003. *μάκαιρα δαμων*] which, according to the Jewish

and Christian sentiment, would mean 'a blessed angel,' has reference to the Greek doctrine of hero-worship, and honours paid to the shades of the great in the more favoured abodes of Elysium. They thought that the *δαίμονες* had great power for good or for evil; whence the chorus now add, *εὖ δὲ δοῆς*.

1009. *μομφᾶς*] 'He ought not to keep in his heart his causes of dissatisfaction without saying anything about them.' The *οὐ*, in fact, negatives *χρῆ* rather than *ἔχειν*. See on v. 682. The sense is, 'I will tell you plainly why I blame you;' and he goes on to say, that having been present in the house in a time of trouble, he expected (*ηξίου*) to be treated as a friend; but Admetus had not explained to him that his wife was lying dead, but had entertained him in the palace.

1014. Nearly the same verse occurred sup. 778.

1016. *δυστυχούσαι*] *δύετε ἐδυστύχησαν*. Here again the dislike of joining festivity with grief is expressed.

1018. *λυπεῖν*] To annoy you by further reproaches.

1020. *γυναικά τήνδει*] He leads by the hand a woman muffled up. It is Alcesteis whom he has rescued from the grip of Death; but he pretends it is a woman whom he had gained as a prize in a contest, and now desires to deposit for a while in the house of a friend.

1023. *δι μῆτρά τύχοιμι*] A euphemism for *κακῶς*.—*προστρέλειν, πρόσπολον εἴναι*.

1027. *τιθέντας*] *cum in eo erant ut proponerent, &c.*

1029. *τὰ κοῦφα*] 'those who were first in running' (lit. 'in feats of lightness'). Some, looking to the apparent antithesis with *τὰ μείζονα*, interpret 'smaller contests.' For the construction of *νικᾶν* see Donaldson *Gr. Gr.* § 466.

1032. *γυνή*] Here also it is rather doubtful if a *third* prize is meant, or, as seems more probable, that the second prize named (which in point of fact would be the first) includes both the cattle and the woman. It seems unlikely that Hercules would speak of himself as the winner only of the third prize, and *πολλῷ μόρχθῳ* is better suited to the greater contest. Moreover, wrestling, not running, was Hercules' forte.

1033. *παρεῖναι*] (*παρίημι*) 'to let pass.' Cf. 939.

1037. *οὐτοις*] 'It was not to put a slight on you, nor to class you among enemies, that I concealed from you my wife's unhappy fate; but (that) this would have been grief added to grief, if you had gone off to the house of some other guest.' This refusal of Admetus is naturally and beautifully expressed. It is true poetry, and the sentiments make amends for the apparent selfishness he had before displayed.

1050. *πέπει*] See v. 512.

1054. *σοῦ*] Perhaps *σοῦ*. 'In saying this I have

regard to *you* rather than to them,' i.e. to keeping safe for my friend a deposit entrusted to my care.

1055. *εἰσβῆνας*] 'Should I introduce her to the chamber of my departed wife, and keep her there? But surely I cannot take her as a partner to the bed of that dear deceased.' See above on 302, 482, and 744. *Bacch.* 466, *Διδύνοσος ημᾶς εἰσέβησο* 'ό τοῦ Διός.

1058. *ἐλέγειν*] 'should blame me for (or 'charge me with') being false to my benefactress and throwing myself on the couch of another young wife.' Here also we see the dislike felt by the Greeks to a second marriage.

1063. *τὰ αὐτὰ μέτρα*] The same proportions, the same stature in your figure.—*προσήκει*, 'you resemble hers in your person.' From a secondary present *εἰκώ* the Attics formed an active and a passive perfect, *εἰκώς* and *εἰκαστος* and *εἰκαστη*. *Iph. A.* 846, *Ar. Nub.* 342, *Aesch. Cho.* 551. The Homeric *ἄκτην* is the dual of the pluperfect passive.

1065. *ἄλπις*] To 'catch one already caught' is a proverbial phrase, like 'killing the slain over again,' *τὸν θανόντν* *ἐπικτανεῖν*, *Antig.* 1030.

1067. *θολοῖ*] She disturbs, confounds, my feelings. A metaphor from muddy water. Cf. *θολεροί λόγοι*, *Aesch. Prom.* 904.

1068. *κατερράγασιν*] 'have burst out in down-flowing streams.' Cf. *Soph. Trach.* 852, *ἔρρωγεν παγὰ δακρύων*. *Philoct.* 824, *ἀκρον τις παρέρρωγεν ποδὸς αἰμορραγῆς φλέψ*.

1070. *ἔγω μέν*] 'For my own part, I cannot say anything in favour of your fortune; but 'tis one's duty, whatever god of luck shall visit us, to bear with patience what he sends.'—*καρτερεῖν*, a neuter verb, takes the accusative from the sense of *τολμᾶν*. So *ἔγκαρτερεῖν θάνατον* in *Andr.* 262.

1075. *βούλεσθαι διν*] *διτι βούλοιο διν*. The infinitive is less usual in this sense than the simple participle, *οἴδα σε θελοντα*.—*ἀλλὰ πού*, 'but that cannot be.' In this formula, as in *καὶ πῶς*, *καὶ τίς*, &c. (sup. 482) an ironical question is asked. *Orest.* 1179, *θεοῦ λέγεις πρόνοιαν* *ἀλλὰ ποῦ τόδε*; *Heracl.* 510, *ποῦ τάδ' ἐν χρηστοῖς τρέπει*;

1077. *μηδ ὑπέρβαλλε*] 'Do not go beyond reasonable limits in your affection.'

1079. *προκόπτοις*] 'What advance would you make?' A metaphor from pioneers clearing a road in front of an invading force. *Hipp.* 23, *τὰ πολλὰ δὲ πάλαι προκόψασ', οὐ πόνον πολλοῦ με δεῖ*.

1084. *ἄνδρα τόνδε*] We may perhaps render this 'So that I, her husband, no longer take pleasure in life.'

1085. *ηβάσκει*] Others have *ηβᾶται σοι*, but the verb, though rare, is formed on the analogy of *γηράσκω*. Xen.

Anab. iv. 6. 1, τοῦ δὲ οἰκέτας καταλείπει τῷ κωμάρχῳ, τλήν
τὸν τοῦ τοῦ δρτι ήβλακοντος.

1086. *εἰ χρόνος*] i.e. nothing but death will ever bring
me relief.

1088. *οἶον*] ὡς δεινόν. An exclamation, not a question.

1092. *δπουπέρ ἐστι*] Whether on earth or in Hades. As
there was no longer any ambiguity, or any pending event
to be described, he does not say *δπου δν γίνεται*.

1094. *ώς*] i.e. *αλει με ώς μ. κ.* Hercules repeats his
praise in *ἐπίγνεσα*, which, according to the usual sense of
the word, means, 'I praise your fidelity, but I decline to
accept your view of the duty of celibacy.'

1098. *πρός σε τοῦ*] See on v. 275.

1103. *καὶ σὺ συνηκάς*] Ambiguously said, both of the
prize really belonging to Admetus, and of a friend sharing
in the joy of a friend's success, since *κούντα τὰ τῶν φίλων*, as
the proverb was.

1105. *εἰ χρεών*] sc. *αὐτὴν διτέματι*. The reply is, 'I must
look at her, if you are not to be angry with me,' i.e. if I
wish to avoid quarrelling with you.

1111. *προσπόλοις*] viz., to whom the order *κομίζετε* was
addressed.

1115. *δεξιά*] There seems a play on the double sense,
'I trust to your plighted faith,' and 'I trust her only to
your hand.'

1118. The old reading *καρατόμω*, corrected in Nauck's
edition, involved the objectionable elision of the *ι* in
Γοργόνι. He gives *ώς καρατομῶ*, 'as if I were Perseus cutting
off the Gorgon's head, and looking away to avoid being
turned into stone.'

1121. *βλέψουν*] Hercules here removes the veil with
which Alcestis had been covered.—*πρέπειν, δημολαν εἶναι*.

1125. *κέρτομως*] seems to mean 'deceitful.' So in
Soph. *Phil.* 1235, *πρὸς θεῶν, πότερα δὴ κέρτομῶν λέγεις τάδε*;
N. *εἰ κέρτομές ἐστι τάληθή λέγειν.* *Iph.* A. 1006, *ψευδῆ
λέγων δὲ καὶ μάτην ἐγκέρτομῶν θάνοιμι*.

1128. The full sense is, *δδε, δν ξένον ἐποιήσω, οὐκ ἐστι
ψυχαγωγός.* 'It was no necromancer whom you took as a
guest into your house.'

1131. Perhaps *ξένος* *ώς*, since *ώς* takes the accent
when it comes after the word it qualifies. *προσείπω*, the
deliberative subjunctive. *Ar. Ran.* 1, *εἰπω τι τῶν εἰωθέτων, ω
δέσποτα;*

1134. *οὕτορε*] 'When I thought I should never see you
more.'

1135. *φθόνος*] This is said, because Zeus had killed
Asclepius for restoring the dead to life.

1138. *σώζων*] 'Continue to keep you in his care.' See
on 514.

1142. ἐκ λόχου, sc. διαστάς] Mr Tozer (Researches in the Highlands of Turkey, ii. p. 326) mentions a superstition still prevalent, that 'young men who refuse to give up their lives without a struggle, wrestle with Charon on a threshing-floor.'

1146. διαγνίζεσθαι and ἀφοσιοῦσθαι were used when persons desired to make peace with some offended god. Here there is an allusion to a curious superstition about the third day after death, on which offerings called τὰ τρίτα were made to the departed spirit (Ar. *Lysist.* 613).

1152. εὖθις] 'at another time.' So Aesch. *Ag.* 308, θεοῖς μὲν αὖθις, ὡς γύναι, προσεύξομαι.

1153. πόδα] If the reading be right, this must be taken for a cognate accusative.

1155. ἐπὶ] 'on the event of.' So Ar. *Equit.* 655, ἐπὶ συμφορᾶς ἀγαθαῖσι ταῖς ἡγεμέναις εἰαγγέλια θέειν. *Ib.* 406, πίνε πῶν ἐπὶ συμφορᾶς.—Ιστάναι, instituere. Dem. *Mid.* p. 530, χοροὺς Ιστάναι κατὰ τὰ πάτρα καὶ κνισσῶν ἀγνιὰς καὶ στρεφανηφορεῖν.—προστροπᾶς, 'with supplicatory sacrifices.'

1157. βελτίω] 'We have adapted ourselves to a better life than the one just before ;' we have changed from grief to joy. So Aesch. *Prom.* 313, γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους νέους.

1159—63. The *Medea*, *Andromache*, *Helena*, and *Bacchae* end with the same or nearly the same lines, which seem to have formed a tragic commonplace on the dismissal of the audience.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.







